The
Missionary Intelligencer.

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NOW IS THE TIME FOR ACTION.

SEARCH as you may, you can find no other age like ours. History has no parallel. It stands in a class alone—sui generis. Judged by any standard, viewed from any angle, this is the day of opportunity. The homely Saxon "now" is inscribed in flaming letters above all portals. This is truly—

"An age on ages telling,
When to be living is sublime."

Never before has the day been ours, and never again will it return. Failure to go up and possess the land for Christ will mean a future of shame, sorrow, and endless disgrace. Once lost, the opportunity, so far as we are concerned, is lost forever. If we fail now, there will be no second chance. The sun sets and the night comes—the day returns no more. Other days will come, but not with to-day's golden chances. If we fail, Satan wins. Jesus has trusted us as no others were ever trusted.

The call is "now." Now! for the night cometh. Never before has the world been open to the Gospel. No other generation ever faced our opportunities. But now it does happen, in God's great love-plan for mankind, that we, the men of this new century, are facing a call to carry the good tidings to all the world in our day. The world is open, and the races are waiting.

One billion non-Christians, with their innumerable needs, look to us for the Gospel. They need preachers, and places in which to preach. They need teachers, and places in which to teach. They need doctors and nurses, and places in which to heal. We have the preachers and churches, teachers and schools, doctors, nurses, and hospitals; and they have practically none. Their minds are receptive and their souls open. The fields teem with ripened grain. And now is the only day.

If we wait a decade, it may be too late; half a century it will be hopelessly, irrevocably too late. This generation will have gone—and we also, to face our Judge and explain our failure.—G. B. KEENLEYSIDE, in *God's Fellow-Worker.*

Financial Exhibit.

The following is the Financial Exhibit for the first ten months of the Missionary year:

	1912	1913	Gain.
Contributions from Churches	3,222	3,374	152
Contributions from Sunday-schools	3,852	3,851	*1
Contributions from C. E. Societies	948	729	*219
Contributions from Individuals and Million Dollar Campaign Fund	1,043	987	*56
Amounts	$242,312 02	$262,569 02	$20,257 00

Comparing the receipts from different sources shows the following:

	1912	1913	Gain.
Churches	$94,505 98	$88,020 05	*$6,485 93
Sunday-schools	80,250 88	79,768 58	*482 30
C. E. Societies	7,122 66	6,287 08	*834 58
Individuals and Million Dollar Campaign Fund	33,896 83	54,196 46	20,299 63
Miscellaneous	3,923 87	1,190 53	*2,733 34
Annuities	18,550 00	24,636 75	6,086 75
Bequests	4,061 80	8,468 57	4,406 77

*Loss.

Gain in Regular Receipts, $9,763.48; Gain in Annuities, $6,086.75; Gain in Bequests, $4,406.77.

It is hoped September will prove a great month in receipts for world-wide missions. Let every church do its full duty. Remember the books close September 30th. All pledges should be paid in full. The Living-Link Churches will be diligent to close up their accounts. It is a time for earnest, diligent service. The world-call should touch every heart and arouse every conscience. Send to

F. M. RAINS, *Secretary*, Box 884, Cincinnati, Ohio.

This Number of The Intelligencer.

The account of the conference with the missionaries is instructive and most inspiring and should not be overlooked by any one.

The reports from the field are always good. Miss Clawson's article on the Margaret K. Long Girls' School is particularly good.

Special attention should be given to what is said about the approaching end of the missionary year. The books close on the last day of September.

The friends of the work should heed what is said about the need of men. Evangelists are needed for India and Japan. Physicians are needed for China and Africa. There is an idea that the Society has more applicants than it can employ. Such is not the fact.

Mrs. Garrett's article on "The Evolution of a Chinese Christian," should convince those who doubt that there are any real Christians among the Chinese.

"The United Missionary Campaign" should be carefully read by every reader of THE INTELLIGENCER. The campaign should accomplish more for the Kingdom than any other campaign in the church's history.

"Untying the Hands of Jesus Christ" is a most striking article. No one who takes the Scriptures as his rule of faith and practice can dispute any position.

The sermon of W. A. Fite and E. E. Elliott's account of what one Sunday-schooll is doing for Missions should be read with careful and moral earnestness. They are worth while.

EDITORIAL NOTES.

Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver.

No one can define the Bible without disclosing the supreme note—the missionary conquest of the world.

Ten years ago there were 100,000 converts in China; now there are 300,000, a gain of 200 per cent in a decade.

"We have our Missionary secretary and treasurer separate from our church treasurer. It is best."—W. R. Lloyd, Flemingsburg, Ky.

"Our total offerings for Foreign Missions this year will probably exceed $825, which is beyond my expectations."—H. M. Hall, Uniontown, Pa.

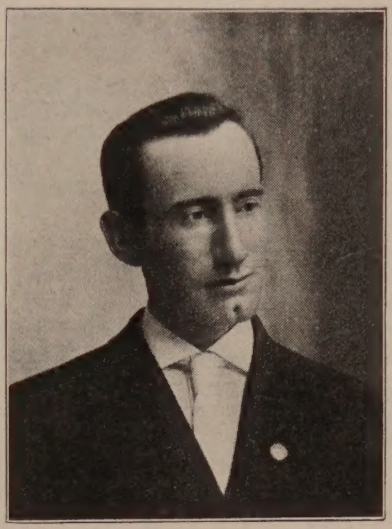
Newton L. Shropshire, North Middletown, Ky., hopes to have the Sunday-schools alone in Bourbon County support a missionary on the foreign field.

Professor Fairbairn said, "The man who says there is a God, but he is for me and not for you, is a worse infidel than the man who says that there is no God."

"The Governor of Yunnan—extreme western province of China—said: 'The greatest religion in the world is the religion of Jesus Christ. Before long it will be the religion of China.' "

Years ago the main emphasis of Christian teaching was on defending the faith; now the emphasis is on the propagation of the faith, which, after all, is the best defense.

The Foreign Mission number of the Australian *Christian* is the best number of that paper that has yet appeared. It is brimful of good things. With such a paper, it is not strange that there is not a non-missionary church, and scarcely a non-missionary member in Australia. The Lord be praised for the Australian *Christian*.



A. G. SAUNDERS,

Who goes to Laoag, Philippine Islands, to be associated with Doctor Pickett, is an Australian by birth; he has been educated in Bethany College, and in the College of Missions.

There was a gain of sixty-eight contributing churches during the month of July, but we are sorry to report that the churches as churches gave $632.25 less than during July, 1912.

India has a population of 315,000,000 and 539 languages and dialects. The population of India is nearly three times that of the Roman Empire in the time of its greatest extent.

Miss Lavinia Oldham and Miss Kate Johnson have some orphans for whom they seek support. It takes $35 to feed and clothe a girl one year. It may be that some one who wishes to do some special work, or some parents who have lost a child, would like the privilege of supporting one of these orphans. Any one wishing to help will do well to write F. M. Rains, P. O. Box 884, Cincin-

nati, Ohio. The money can be all paid at one time or it can be paid quarterly.

One of the conclusions of the Endinburgh Conference in Foreign Missions was that the missionary efficiency of Christendom would be at least doubled if the churches were united.

The church at Jacksonville, Ill., has already sent $939 for Foreign Missions. This great church is enjoying an all round growth. Clyde Darsie is a brave leader and a growing preacher.

It was the sober conviction of Livingstone that all classes of Christians find that sectarian rancour soon dies out when they are working together among and for the salvation of non-Christians.

The fact that a Christian man gives nothing to missions is not as bad as the spiritual condition it indicates. One can not live near to Christ and be unsympathetic toward His plans for world redemption.

It is said that sixty-five per cent of the officials of the Province of Kwantung, China, are either Christians or so closely related to the church that they are considered Christians by those who are without.

In the digging of the great canal and the acquisition of Panama the United States has flung her arms about twenty-three millions of people. Surely God will hold us largely accountable for the religious destiny of all these people.

There is a proverb of the Arabian desert that says, "Man's flesh can not be eaten for food; his hair can not be woven into cloth; his skin can not be tanned into leather; of what use is he in the world if he does not help his fellows?"

Just as surely as the church has a mission to every soul in the world, the preachers and leaders have a mission to every member of the church that each one may be vested with the missionary spirit. Every member must be reached if the world is to be reached.

The missionaries in China are endeavoring to maintain a high standard of Christian morality. They have taken a firm stand against the use of tobacco, alcoholic liquors, gambling in all forms, dancing, and all other questionable practices.

India is one of the most religious countries in the world. In a recent census of its 300,000,000 people, only 52 declared themselves atheists. What a responsibility rests on the church to make India's religion that of Christ Jesus!

Let every pastor begin to plan for a delegation of his men to visit the nearest conference of the United Missionary Campaign this fall and winter. Here is a rare opportunity to build up church efficiency as well as to enlist men in the redemption of the world.

A new edition of "Opals from Africa," by A. F. Hensey, is out. It is a very attractive little booklet containing eight stories of African life and the missionary's part in it. The price has been reduced to fifteen cents. Order from the Foreign Society.

Every one interested in missions in the Sunday-school should read E. E. Elliott's letter in this issue, which we have entitled "A Unique Missionary Service." The suggestions for the Birth Day offering and a missionary room are exceptionally fine.

A friend who has been providing the salary of a missionary under the American Board, and desiring to have the arrangement continue indefinitely, has made a gift of ten thousand dollars. The income from this gift will largely endow the missionary and his successor.

The Society has received its third check for $250 this year from the Christian Board of Publication for the support of D. C. McCallum and wife at Vigan, P. I. This is a regular payment of the dividened declared by the Board for our missionary courses. These payments are received with deep appreciation.

"I know that this church is to go forward by leaps and bounds, henceforth, and I thank God that He has used us to that end. The Foreign Christian Missionary Society was never sure of a more enthusiastic Living-link than ours."—Albert K. Matthews, Cooksville, Ill.

We hear a great deal about the Yellow Peril. The Chinese are the most peaceable people on earth. Peace is inherent in the Chinese race. Last year, when one place was besieged, both sides stopped fighting at noon and went home to dinner. China will never be a menace to the world.

In a great church in Rochester, N. Y., a band of 200 women have covenanted to meet together once a week to pray that their children may be led into Christian work. When such groups of women become the rule instead of the exception, then will the problem of missionary service and ministerial supply be settled.

The following from Lone Pine, Pa.: Children's Day was observed in the Lone Pine Christian Church, June 22d. An excellent program was rendered. Over a thousand in attendance. Raised $50 for Foreign Missions. Have 172 enrolled in the Bible school now. Lone Pine is booming this year.—Glenn H. Williams, General Supt.

No university or college in America has a better planned curriculum of studies than the Missionary Education Movement has projected this year in mission study. The courses are intended to satisfy the need in every avenue of church life. Be sure and read the announcement made concerning missionary education on another page.

While John R. Mott and company were in China, 137,569 heard the sermons and lectures that were delivered. Of this number, 7,057 enrolled themselves as inquirers pledged to read the Bible and to seek the Lord diligently. Scores have been baptized already. The government officials so heartily appreciated this unique opportunity that public examinations were postponed. In one city a special building was erected at the city's expense, and certain of the citizens were deeply impressed by the searching gospel messages.

Our Baptist brethren gave $252,202 more for missions last year than they did the year previous. The gain in the offerings for Foreign Missions amounted to $91,000. The Baptists are aiming at an annual income, $3,000,000 for all missionary purposes. If the rate of increase of last year should continue they will reach their aim in five years.

A medical missionary writes: "I reached Peking on Monday night, and on Tuesday morning there were one hundred and fifty patients requiring attention." There are ten thousand young physicians in America waiting for patients. If they were to go to the mission field they could have as many patients the day of their arrival as that medical missionary had in Peking.

At the annual meeting of the Crescent Avenue Presbyterian Church, Plainfield, N. J., the report showed total contributions for congregational expenses of $13,195.72, and for benevolences, $29,395.81, more than twice as much for others as for themselves. In addition to these sums there were pledges of $5,263, and the three chapels connected with the parish gave $6,805.22, making a grand total of $54,659.75, a gain of more than $8,000 over last year's record.

The missionaries in Africa have just issued from the Bolenge Press a vocabulary or dictionary of the native tongue. This will be a boon to all the Congo missionaries and a special help to the new workers. It is hard to realize the great amount of work necessary in compiling such a work. When the missionaries went to the Congo the people had no written language at all. The process of reducing the spoken language to written form has been long and painful. The new dictionary, more than anything else, shows the results of many years of

hard, patient work on the part of the missionaries. The newer missionaries will not now have the difficulty which faced the early workers in getting the language.

This story is told of a little church in South Dakota: There was a deficit of $500. One man, who was good at mathematics, said, "We will fix that easy. We will cut $100 from missions and the same amount from the music, and $300 from the pastor's salary, and we have it all met right here." The pastor said, "Before we do that, let us see what we can do; let us make an every-member canvass." The result was that they had more than enough to cover their budget and meet their apportionment.

I. N. McCash has resigned as Secretary of the American Christian Missionary Society, to accept the Presidency of Spokane University. Dr. McCash was elected Secretary at the Pittsburg Convention in 1909. In the four years since then the American Society has grown and prospered. Much of this growth and prosperity is due to the enthusiasm and unwearied labors of Secretary McCash. Wherever he has gone and spoken he has made friends for Home Missions. The friends of that great cause sincerely regret his resignation. They would be pleased if he would make his work as secretary the work of his life. At the same time, they will bid him Godspeed as he goes into this new field of service, and will wish him and the University over which he presides the greatest success possible.

Dr. Faunce, the President of Brown University, just returned from the Orient, says: "China as the center of the world's history now in the making, is the most interesting corner of the world's stage, and the United States in particular should keep a watchful eye on what is going on there. China has thrown its arms wide open to Americans. In the remotest village there is a warm welcome for every American. China is the land of opportunity. There are scores of young men in the United States now wearing out their lives on three-legged stools who ought to be in the Far East helping in the big work of bringing about the understanding that will have to come before we can realize on the opportunities that China offers the United States."

MUSICALE, GIRLS' SCHOOL, NANKIN

The following is the program rendered in connection with the graduating exercises of our Girls' School, Nankin, China. Such a program would be creditable in any school or college we have in America.

MUSICALE.

CHRISTIAN GIRLS' SCHOOL.

May 16, at 4.30 P. M.

Piano Trio, "Minuett,".....*Mozart*
Hwan Li Ging, Mary Moo, Shu Tsiu Lan.
"All Through the Night" .....*Welsh Air*
"A Summer Day" .....*German*
Glee Club.
"Evening Bells .....*Abt*
Middle Class.
Piano Solo, Sextette from "Lucia".....
Donizetti-Bohm
Violet Ho.
"Song of Rest" .....*Floto*
"Little Boy Blue".....*Herbert*
Girls' Quartette.
Piano Solo, "Rondo Song" .....*Schumann*
Ging E. Jen.
"Welcome Little Robin" ....*Eleanor Smith*
Primary Class.
"The Angel" .....*Rubenstein*
"Boating Song" .....*Oelschl ger*
Glee Club.
Piano Solo, "Für Elise" .....*Beethoven*
Miss Whan.
"Song of the Seasons" .....*Reissiger*
"Lullaby" .....*Hastings*
Girls' Quartette.
Piano Solo, "Idilio" .....*Lack*
Miss Chen.
"The Fairy Revel" .....*Sullivan*
Girls' Trio.

"All day I seek the mean reward
That falls to earthly strife;
All day the thought of Thee, O Lord,
Is crowded out of deed and word,
Is crowded out of life.

"But when I shake my spirit free
From earthly chains at night,
The vaulted dusk is filled with Thee,
And every star becomes to me
A holy altar-light."

—Denis A. McCarthy.

EDITORIAL.

The Last Month of the Present Missionary Year.

The books of the Society close on the last day of September. All moneys that are to be reported this year should be in Cincinnati by that time. Will not the treasurer of each church and Sunday-school and Endeavor Society see to it that the money he has in his hands is forwarded immediately? Will not those who have made pledges, and have not redeemed them as yet, remit at once? Will not those who have given nothing so far this year, and yet fully intend to do so, attend to this matter without a moment's delay?

For some unknown reasons, offerings are not always forwarded promptly. It often happens that offerings made in March are kept in the church's treasury until the end of the year, and sometimes for a longer period. In a few instances, they never reach the treasury of this Society. Church treasurers are under the delusion that the Society has all the money that it needs, and more than it needs. Believing this, they postpone forwarding the gifts of the churches. This is a great mistake. The Society is always in need of money. Part of each year it has to borrow and pay interest to the banks. If the offerings were forwarded as soon as taken, the money paid out in interest would be a negligible quantity.

If we are to have a great Convention in Toronto, we must have a good financial report. If there has been no increase in the receipts, or if the increase has not been according to the expectations of the people, there will be a disappointment, and that will prevent enthusiasm. With the increase in the number of churches, and the increase in membership and resources, the financial report this year should be the best by far in the history of the work.

The Lord has wondrously blessed the Foreign Society from the first. He has raised up missionaries for the field. He has opened great and effectual doors before them. He has prospered His servants beyond what they asked or hoped. Because of His blessings upon their fidelity and devotion, churches have been founded in many lands; schools have been opened; printing presses have been set up; orphanages and hospitals and dispensaries have been established and supported. The boundaries of Christ's Kingdom have been enlarged, and Christ has been greatly glorified. Not only so, but every department of the work at home has received a new impulse and has enjoyed a larger measure of prosperity because of the work of the Foreign Society.

What shall we render to the Lord for all His benefits? How shall we express our gratitude for His loving favor? We shall do this by expecting and attempting larger things than ever. We shall best express our thankfulness by sending out more workers, and by thoroughly equipping them for the work to which they are committed. It is for us to make this year a marked improvement over the previous year, and the next year an improvement over this, and so on an infinite progression.

Let no one forget that the missionary year closes the last day of this month. Let those who purpose to do their duty this year, do it now.

On Conserving the Missionary Days.

Churches that have adopted the duplex envelope and take an offering for missions and benovolence each week should on no account abandon the regular "days." The first Sunday in March is known as the time for the annual offering in the churches for Foreign Missions. That day has been advertised until it is burned into the consciousness of all our people. The same is true of the first Sunday in May with respect to Home Missions. These days are a valuable asset to the Societies, and can not be dispensed with without loss to the work.

The regular day should be observed for educational purposes and for liberal offerings as well, for even if the church does adopt the duplex envelope, only a fraction of the membership will give every week. If the regular days are not observed, those who do not give each week will have no opportunity to give throughout the year. Besides the days should be observed for the benefit of strangers who may happen to be present. They should have the privilege of assisting the work as the Lord has prospered them.

The minister of one of our largest and best missionary churches was asked how he raised money for missions and benevolence. He said that he used every plan of which he had knowledge. The church has adopted the duplex envelope. He calls attention to the envelope from time to time. There are some tithers in that congregation. But all the days are observed, and those present are urged to give something extra. The minister knows that few of his people are giving as much as they should give, and that he is helping them and helping the work by getting them to give something additional on the regular days.

It is a great mistake not to conserve these days that have been built up at such a cost, and through such a long period of time.

"The New Era in Missions."

"If it is true that the proper study of mankind is man, the study of China is the most proper study of the World to-day."—Arthur J. Brown.

The campaign of missionary education will open in September with the study of Immigration, the text-book being, "New Americans for New America." The entire fall will be given over largely to this important topic, terminating with Home Mission week, November 16th to 23d.

Beginning the first of January the theme will be, "The New Era in Missions," with particular stress on China and present conditions there. F. L. H. Pott's book, "The Emergency in China," will be the general text-book, and G. Sherwood Eddy is preparing a new book for the Missionary Education Movement, the title to be, "The New Era in Missions," which will be widely used also.

There has never been a more successful campaign of missionary education than the one of last winter on David Livingstone. All departments of the church were provided with choice material on the life of this great missionary, and real earnest attention given to the study of Africa. This year the thought will center not around one man and his work, but upon a great World Movement, with special reference to a remarkable nation, its past history and present crisis. The plan for distribution of literature will be the same. In addition to the text-books mentioned above there will be special material for

the Sunday-schools, including an interesting book for Intermediate boys and girls, and a book of Junior stories. The weekly and monthly missionary programs will be on "The New Era," and the same idea will be carried out in the Children's Day exercises, the first Sunday in June.

Last year the suggested prayer-meeting topics and sermon outlines were particularly helpful. These will be provided again this year, the sermon outlines to be used in connection with the United Missionary Campaign and the Every Member Canvass.

It is our plan to have some good stereopticon lectures, missionary plays, demonstrations, and literature ready to send out upon request, so that a miniature "World" may be held in small towns, and larger ones too. This form of missionary instruction is becoming more and more popular. A simple demonstration on one of the foreign countries, with four or five characters and very little stage setting, will often tell the story of the power of the gospel in heathen lands more convincingly than a dozen sermons or lectures. The more pretentious plays require more characters and careful preparation, but they are well worth while.

In planning your program for the fall and winter give an important place to the study of missions. It would be difficult to overstate the importance of the missionary education of young people and children. It should be an essential part of the Sunday-school curriculum. If you will provide competent leadership from the various departments of the church, abundant material will be furnished with suggestions as to its best usage.

Wanted Now—Seven Men.

The Society needs two medical missionaries for China and one for Africa, and four evangelists for India and Japan. The work on the field is harder than the work at home; there are fewer comforts and conveniences; nevertheless the work has its compensations. Men with a dash of heroism in their natures are fascinated by difficulties and hardships. Sherwood Eddy has served in India at his own charges for fourteen years. He says: "The work is hard. I know of none that is harder, but it is a work than an angel might envy; full of suffering and brimful of joy." He wishes that he had another life to invest, that he might spend all his time in this joyous work. "A hundred times it were worth going to the ends of the earth, if only to learn with friends and loved ones far away, and circumstances at their worst, that Jesus satisfies, that He alone suffices, and that He alone is our unchanging portion."

Mr. Pieters, of Japan, says: "As I look back over the great crises of the past; over the rise of ancient empires in Egypt, Babylon, and Assyria; over the great Aryan migrations that peopled Europe; over the wars of Alexander, and the rise of the Roman Empire; over the Christianization of Europe or the great days of the Crusades; over the Reformation, the Renaissance, or the discovery of America; over the founding of our own great Republic, or the onward march of freedom and light in Europe in the nineteenth century, nowhere do I discover an epoch—barring only the days of our Lord and His apostles—when the movement of history was on so grand a scale, or was pregnant with greater possibilities of good to the future of the race. O, when I think of these things I wonder that young men can bear to stay at home; that they do not hear the bugles of the Lord sounding the charge, or see the hands of the Future beckoning to them to come and have a share in such a work at such a time."

The work calls for the best men the churches can send. Such men will find supreme delight in this service.

Getting Ready for the United Missionary Campaign.

During the last days of July the Laymen's Missionary Movement held a very interesting conference at Lake Geneva, Wisconsin, in preparation for the United Missionary Campaign, and the simultaneous, nation-wide, every-member canvass next March. It was distinctly a conference of missionary leaders with about 125 in attendance. The Disciples of Christ were well represented with thirteen in attendance. The conference was most helpful and encouraging. The greater part of the time, for four days, was spent in very careful planning for the greatest united religious undertaking ever planned. It was not a season of great speech making, but of earnest prayer and thorough discussion.

1. *The Educational Campaign.* Twenty teams composed of from four to six trained leaders to each team will spend three months in an educational campaign, beginning in September. Each of these teams will hold three conferences a week in as many different cities. It is planned to reach the cities of 5,000 population and over in the States worked. From these centers it is hoped that through voluntary deputation work practically all the churches surrounding each city may likewise be reached. There will probably be from six to eight hundred of the main conferences held this year.

2. *A United Movement.* This is not a campaign conducted by the Laymen's Movement, although that movement will guide a very important feature of the campaign. The work is being done unitedly by the Home and Foreign Mission Boards of America. Practically every evangelical missionary society in America is enlisted in the movement. The missionary organizations of all the churches will be back of and push the movement. It will be the greatest united impact ever made on the churches of America. The teams are to be made up of secretaries and missionaries and leaders from the different religious bodies of the United States and Canada. Two of the twenty teams at least will be led by national secretaries from our own people, and we will have representation on five or six other teams. It is so arranged that our workers will be in the States where our people are the strongest. The campaign, aside from the salaries of the workers, will be financed by the cities where the conferences are held.

3. *The Every-Member Canvass.* The immediate purpose of the whole campaign is to plan for the Every-Member Canvass for all missions next March. It is hoped by such a united canvass for all causes as far as possible in all the churches to greatly increase the missionary efficiency and giving of all the churches. There will be a great inspiration in unitedly doing this task in the different communities. The canvassers will be largely trained together for their task, and will be helped by the common plans and inspiration. Each active church will inspire and check up the efforts of the others. Where a church is in distress because of local financial problems, it is suggested that a combined canvass be made for missions and local expenses. The purpose will be to lift the whole church to a higher efficiency in every line of endeavor.

4. *Our Part in the Campaign.* All of our societies are in heartiest sympathy with the campaign. Already a central organization has been formed with Grant K. Lewis as chairman, and Stephen J. Corey as secretary, representing all of the societies. A budget has been formed and plans laid for an active campaign. Literature will soon begin to reach the pastors and other church leaders. It is planned to make the campaign among our churches thorough and intensive—to do what is done well and permanently. The task will take careful leadership and hard work. An every-member canvass is not an easy thing to accomplish, but it can be done, and if done well it is by far the most efficient and successful means of bringing the churches up to worthy things for missions.

This campaign fits into the widespread plans for closer unity in all our

missionary work. We will all be striking a blow for God together. It is believed that the result will be a great blessing both in gifts and life.

5. *The First Thing To Do.* It is hoped that every pastor and leader will begin to plan to have a large representation from the churches at the conference which is nearest. This will be very necessary, and the results will repay a thousand times over.

The things that are planned for the churches in this campaign can only be best accomplished through a missionary committee in each church. Plan at once to organize such a committee in your church if it has not already been done. With a good committee in each church, its presence at one of the conferences, and then an every-member canvass for missions conducted by trained canvassers, we believe next year will witness our most notable advance in missionary work.

OSAKA CITY WORKERS

Mrs. Sasaki (Kindergartner) M. B. Madden, Mrs. M. B. Madden, Mr. Sawaki, Mr. Egawa, Mrs. W. H. Erskine, Mr. W. H. Erskine. Seated—Miss Cnoue, Baby Sawaki, Mrs. Sawaki, Mrs. Egawa, Keichiro Egawa, Miss Imanishi.

Biographical Sketches of Our Missionaries.

MR. AND MRS. MILTON B. MADDEN

[EDITOR'S NOTE.—It is our purpose to give brief biographical sketches of our missionaries. These will appear month by month. There is a growing demand for such information. Our chief regret is that the limits of our space enforce the greatest brevity.]

Milton B. Madden is of good Buckeye stock and was born at Coshocton, Ohio, July 20, 1869. This untiring missionary, like Zacchæus, is not large of stature, but wiry, with robust health, a clear brain, a strong will and a definite purpose; he brings things to pass. He is a born evangelist, and goes everywhere in true apostolic spirit preaching the gospel. An important feature of his service in Japan has been in selecting and developing a native ministry. No better service can be rendered by a missionary on the field.

Mr. Madden did not belong to the "silver spoon" class at his birth, and was compelled to struggle in the face of poverty and downright hardships. The public schools were his first opportunity for an education. When quite young he found himself in Topeka, Kansas. A course in the Topeka Business College proved helpful. In 1889 he became a Christian, and was baptized by Benjamin L. Smith, then pastor of the First Church of that city. When he decided to become a preacher of the gospel, Bethany College was chosen as the place for his preparation, and in her halls he won the degrees of A. B. and A. M.

The well known missionary atmosphere of Bethany naturally led one of his consecration, hopeful outlook and aggressive temperament to give himself to the propagation of the gospel in the regions beyond. July 19, 1895, he was appointed to Japan by the Foreign Society, and September 19th of the same year he reached Tokyo. He speaks the Japanese tongue well. The first two years on the field he spent in the great city of Tokyo. Afterwards he spent fourteen years in the beautiful city of Sendai. This has been a radiating center. Far and near he preached the Word, in season and out of season. A profound impression was made upon all that region. Churches were planted. A number of young men were enlisted for the Christian ministry. Osaka, one of the great cities of the Far East, is now the field of his stirring activities.

Mr. Madden has spent three furloughs in America. In 1907, as a representative of the Japan Mission, he attended the China Centennial Conference held at Shanghai. This afforded him opportunity to visit Northern China, Manchuria, and Korea. The Frst Church, at North Tonawanda, N. Y., V. W. Blair, minister, supports him as their Living-link.

When he married Miss Maude Whitmore, at Bethany, February 1, 1894, he took a wise step. They knew each other well in the Topeka Church, her former home. They were students together in old Bethany. Miss Whitmore was a young woman of charming graces. Their home has been blessed with five children. Few women write with a more delightful pen than she. Again and again Mrs. Madden has enriched the pages of the MISSIONARY INTELLIGENCER and other papers with her stimulating articles. The poems she has produced have pleased and helped a wide circle of readers.

Mrs. Madden was born in Sandwich, Ill. In 1885 she was baptized at Topeka by A. J. Garrison, who was then pastor of the church. She says she would rather be a missionary than to occupy any other position in the world, and appreciates being the Living-link of the churches in Topeka.

These consecrated and capable workers are now in the zenith of their usefulness. Their years are full of toil. Their labors are blessed of God. The good they are doing will abide.

CONTRIBUTED ARTICLES.

Untying the Hands of Jesus Christ.*

THE BISHOP OF LONDON.

The man who says, "I don't believe in foreign missions," uncrowns his King. He says that Christ is not King of the world; he disowns Him as King of the world. If a man imagines or thinks that there is one tribe or one nation, not meant to be Christian, or not fit to be Christian throughout the world, he uncrowns Christ as King of the world. Many men whom we call our friends say lightly, without meaning it, "I do not believe in foreign missions." They know not what they do. If we do it we are uncrowning our Lord as King of the world.

More and more I believe this, that the promise of the presence of Jesus Christ was given only to a missionary church. I hope that as many as possible will read the report of the Society. You will find these true words written: "It is the missionary work of the church which has saved the home church from dying." So it is, "Go into all the world and preach the gospel to every creature," and then, "I will be with you all the days, even to the end of the world." But there is no promise unless we do it, no promise of this presence of Jesus Christ, except to a missionary church, and therefore when we want to know what is the secret of dead churches, dead dioceses, dead parishes, and dead souls it is a very simple one, they have ceased to be missionary.

People say that no miracles happen to-day. I ask you to picture Christ as He moves across the continents. I have, however, to ask you to picture Him with one very awful and touching condition. You have to picture Him with His hands tied. Have we ever realized how some Bible stories would read if they were worded somewhat differently? Suppose we saw the paralyzed man dropped down by his eager, generous friends at Jesus' feet. But suppose there was a bandage across the Master's face and that He could speak no word of power. Supposing we saw Him go up to Lazarus' grave; but bound hand and foot with grave-clothes Himself. Supposing we had the story of the storm on the Sea of Galilee, and there was the storm and the cries of distress, but no figure rising in the boat to calm the waves because He was tied down by His own disciples. Would not some of our Bible stories read differently under those conditions? And yet that is precisely what is happening all over the world. In every continent Christ stands, but He stands with His hands tied. And He has had His hands tied by the apathy and want of generosity of His own disciples.

In China He stands with His hands tied. He is waiting for us. There the great giant is turning in his sleep, as it were. This mighty nation, which when it has turned will shake the world, is turning in its sleep and Christ stands there and He is demanding human cooperation in His miracles as He did of old. At the marriage at Cana in Galilee, till the servants had filled the water-pots there could be no wine; and till the apostles had produced what they had there could be no food for the multitude, and there could be no healing for the blind man till he had gone to the pool of Siloam and washed. Therefore, He stands looking at the great sleeping giant, ready to rouse him, but He can not rouse him yet. From end to end of the great world—this is the picture I ask you to have in your mind. The Lord Jesus, full of love and full of power, stands in every continent—in every quarter—willing and more than able to rouse every nation to new life; but His hands are tied by His people. How long is this to be? It means no shortcuts by

*From an address in Albert Hall, and reported in *The Mission Field.*

some substitute for the old catholic religion; it means no shortcut, even to our much-longed-for unity. What we believe is this—it is Jesus Christ and only the truth about Him can raise the world. What a work for you to do to untie His hands! Once let these great, merciful, powerful hands be at work in every nation in the world, and we have converted the world.

Along Chinese Canals.

A Fruitful Field.

JOHN JOHNSON.

The Nan-tung-chow field represents the peninsula in East China lying to the north of the mouth of the mighty Yangtse-kiang. Sixty or seventy years ago, missionaries thought that it was a marshy, sparsely-peopled district, but, as a matter of fact, it is one of the most thickly populated in China. The soil is wonderfully fertile; in good seasons it produces two splendid crops—usually wheat and cotton, and supports about three million souls. The area of the district is not less than 6,000 square miles, that is, about the size of Yorkshire, England, but slightly smaller than the State of New Jersey, U. S. A. It contains three walled cities, with a population of over 30,000 each; twelve towns, of from 10,000 to 30,000; scores of smaller towns, and hundreds of villages and hamlets. In fact, the hamlets are so numerous as to be scarcely ever more than two or three hundred yards apart. It is intersected by countless canals which are the highways for travel and commerce.

The capital city of the district is Nang-tung-chow, the population of which is estimated at about 50,000. It is the only city occupied by foreign missionaries. The first recorded visit of Protestant missionaries to the city was that of the late Mr. Hudson Taylor and Bishop Burdon, in the month of April, 1855. At that time the inhabitants were exceedingly wild and fanatical, and they treated these two good men with great cruelty, beating and dragging them through the streets, "amid the most fearful shouts, and with hellish madness depicted on their countenances."

It was not until the year 1894 that systematic evangelistic work in the city began. In the previous year Messrs. J. Ware and E. T. Williams, of the Foreign Christian Missionary Society of America, had intinerated in the district, and were deeply impressed with its spiritual destitution; and Mr. Ware, on his return to his station at Shanghai, resolved to do what he could for its evangelization. During the ensuing ten years he not only paid periodical personal visits to the city, but for most of the time had a native worker located there. In spite, however, of bitter opposition and many discouragements, much valuable pioneer work was done.

In 1903 the Central China Christian Mission decided to make it a resident station as soon as missionaries were available. In November, 1905, Messrs. J. Johnson and D. E. Dannenberg, with their families, located there, residing in a native house in the city. At that time, besides the native evangelist and his wife, there were only two Christian men attending the meetings. The following facts show how the work has developed during the past eight years. There is now a membership of eighty and many inquirers. Two foreign homes were erected in 1908. In 1907 an excellent site for a city church, centrally situated, was purchased—some of the buildings on the site being converted into a temporary chapel. A commodious hospital, ideally situated on the bank of one of the principal canals, was finished in 1912—standing in about one and one-half acres of ground, and costing about $775. A boys' school was opened in 1909, and a girls' school in 1912; but

both of these need suitable school buildings; at present inconvenient and unsanitary houses are being used. Some evangelistic work has been done in many of the surrounding towns and villages, and at least 100,000 Scripture portions have been sold in the city and district.

The present force of workers includes one evangelistic and one medical missionary with their families, one native evangelist and wife, three school teachers, and two colporteurs. It is believed that the foundations of a work, which will with the blessing of God undoubtedly grow into a strong and successful mission-station, have been well and truly laid. But it is evident that if this immense field with its three million souls is to be fully and efficiently evangelized, the force of workers, both foreign and native, must be largely increased. In the meantime, if the present workers were provided with some more rapid means of travel, their possibilities in the way of itineration would be doubled or even trebled.

As already indicated, the whole peninsula is intersected with innumerable canals, large and small, by means of which communication with all the principal towns and villages, as well as hundreds of hamlets, is possible. The only means of locomotion available hitherto in itineration has been the proverbially slow Chinese houseboat, which, in the absence of a favorable wind (sometimes continuing for days together), has to be towed by men and boys or pushed along with poles at a slow walking pace. These boats, too, are often dirty and infested with insects, making travel by them not only tedious, but also very unpleasant. The only alternative is the equally slow and less comfortable wheelbarrow, which in good weather negotiates the narrow serpentine mud paths, for they are not worthy of the name of roads.

It is desired to secure a motor launch, which should be sufficiently large to accommodate two foreigners and at least three natives, yet light enough in draught to travel on most of the canals, even in the dry season. Competent engineers estimate that such a boat would cost about $1,500.

A Unique Missionary Service.

[E. E. Elliott, missionary secretary of the Jackson Avenue Church, Kansas City, gives an account of a very interesting missionary service in which he gives some new ideas concerning the Birthday Offering and a Mission Room.]

We had a unique missionary service at the Jackson Avenue Church this morning, and also opened our "Mission Room," for the first time. The service was something like this:

Decorations. We had a long table on the rostrum, covered with two large American flags. The Missionary Map of the World covered the pipes on the organ. We also wound paper bunting (two inches wide) about the railing of the platform, and in and out among the pipes of the organ where it could be seen. In the center of the rostrum, leaning against the table, was the framed picture of all our missionaries, in the form of the Cross. We took the Children's Day poster you sent us and had it mounted on heavy cardboard and framed in a neat brown frame at the cost of $5, and it makes a very interesting picture, I assure you. At each end of the table we had a small Oriental parasol, and around the edge of the rostrum we had tiny American flags. It would have been more appropriate if we had used one foreign flag along with the American flags, but we had none, and did not think to make one until too late.

The Birthday Service. I was permitted to be "Master of Ceremonies," and prepared in advance by giving out some brief pieces, taken from your annual Prayer Cycle, to about half a dozen children and men and women two weeks ago. Only one failed us. We also announced the service for two weeks, and the folks were expectant. First I had a crude "home-made" toy boat, which I made myself and covered with white cloth, with a sail, and a small American flag floating from its

one mast. This boat was placed on one end of the table, bearing three miniature candles, light colored, one candle cut in half, and the three candles representing, as I told the folks, a missionary family—husband, wife, and baby. At the other end of the table we placed a miniature tent, representing the home of a heathen family, sheltering a number of tiny candles, all dark, indicating the ignorance and sin of the foreigners. At the proper place in my little speech we lighted the candles representing the missionaries, and sailed across the table, representing, of course, the great ocean, and anchored not far distant from the heathen home. The missionary family disembarked gracefully, and the heathen family—the husband and his plural wives and the children—came out of their tent home to view the sight. The climax came when the child of the missionary brought the light of truth to the children of the heathen, and finally the parents also obtained light from their own children.

The Offering. Then came the six or eight little pieces by various persons from the church and Sunday-school; at the conclusion of each speech the person dropped an offering in the Birthday Box. Liberia, Africa, China, India, Japan, the Philippines, and South America were thus presented. Then a rousing song was sung, and a general invitation given to the church and Sunday-school members to make their birthday offerings, if their birthday is in the present month. The response was most hearty. Men, women, and children were crowding about the box. It was the best thing I have seen in some time. When we counted up the money we had $4.23; as the birthday offering for one day, and of course there are always some who for various reasons do not come forward.

Time Thirteen Minutes. From the time I began the little voyage until the offering was over was exactly thirteen minutes. We had a solo, some announcements, and the closing prayer by one of our good elders, who remembered much of our mission work in the supplication, consumed seven minutes more, and we dismissed within twenty minutes. This was our first attempt at the combined service, and it was a success in every way.

The Mission Room. The Church Board and Sunday-school Council turned over to our Mission Council a small room once used by the secretary as an office. We had molding hung from the ceiling, and three strips of flat molding hung four, five, and six feet respectively above the floor. From the

A corner of the Mission Room of the Jackson Avenue Church, Kansas City, showing the method of hanging the card pictures. Also note the "Home-made" map above the pictures.

ceiling molding we hung framed pictures, such as the one of Brother Wharton, Alexander Campbell, and one of Hoffman's pictures of Christ, and five "home-made" maps of China, India, Africa, Japan, and Mexico, which one of the men of the church (a sign-painter) made for us at small cost on painter's muslin, and mounted on curtain rollers. This filled the ceiling molding, as the room is small. Then on the lower molding we hung small pieces of cardboard, white with glazed surface, upon which we had pasted pictures of missionaries, missionary scenes, Society officers and secretaries, which we had accumulated for the purpose. Where anything explanatory was necessary we used the typewriter and supplied it. It will surprise you to know that we have almost two hundred pictures hung in this little room. We had two hundred visitors today for a starter, which is not so bad. Of course many of them only stayed a moment, but all promised themselves an early return when they can spend an hour there. Then we have the start of a library, which will grow now that we have the room equipped. A reading table and glass case for curios, etc., will be about all that we can crowd into the room. The "Cross" picture is so large we had to hang it on the wall of the Sunday-school auditorium.

The Composite Kingdom.

W. A. FITE.

All nations shall be gathered into it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the stubbornness of their evil ways. (Jer. 3:17.)

Who shall not fear, O Lord, and glorify Thy name? For Thou only art holy; for all nations shall come and worship before Thee; for Thy righteous acts have been manifest. (Rev. 15:4.)

And they shall bring the glory and the honor of the nations into it. (Rev. 21:26.)

These prophecies proclaiming the complete triumph of the gospel are the more marvelous because of the times in which they were spoken. Jeremiah's utterance was made about 600 B. C. This prophet lived to see the complete overthrow of his nation. Darkness was fast settling over his people. The captivity was upon them. In the midst of national calamities, when Judah's power was weakest, and Israel already in captivity, he dares to foretell the gathering of the nations into the Kingdom of God. Israel and Judah would return to the true God and He would give them "shepherds who would feed them with knowledge and understanding." "All nations should be gathered into the name of the Lord" and they would call God "Father and should not turn away from following Him." Thus in the midnight hour of Hebrew history is the prophecy of the world's evangelization and Christianization.

Seven hundred years pass. The Christ has come and finished His work. A few disciples have been made, a few churches have been established. The iron hand of Rome is laid on the followers of the new faith. Persecution rages. It would seem that Christianity was to die in its cradle. Now while the church is passing through this carnival of blood, the Apostle John, the pioneer of Patmos, writes that "all nations shall come and bow before God, the King of the ages." "All nations shall bring their glory and honor into this Kingdom." Eighteen hundred years have passed. Our age is better able to claim the fulfillment of these promises than any since Pentecost. The world is a unit; nations are but neighborhoods. The world now as never before is in liquid form ready to be cast into the Christian mold. Old things are passing away. Everything is becoming new. God is shaking the nations in a tremendous way. Spiritual earthquakes are taking place around the world in rapid succession. After millenniums of sleep China, India, Japan, Africa are awake. Coming in contact with Christian civilization there is such an awareness of the insufficiency of what they have had

through the centuries, that they are striving for something better, yearning for the true way. Never did such tremendous opportunities and tasks face the followers of Christ as to-day. Fields never were so white and inviting as now. The hour of destiny for the cause of Christ has struck. Missionaries are the molders of empires, the builders of nations. The tide of opportunity sweeps over the church as never before since time began. It is a dull ear that does not hear this trumpet call of God. The centuries have waited for our day when nations are beginning to bring their glory and honor into the Kingdom. We are in the dawn of the mightiest moral, educational, political, and religious revolutions and upheavals the world shall ever see. The call is for men by the thousands, and money by the millions. The vision is breaking on the eyes of a stupefied and sleeping church, and the call to arms is being heard.

We know not what the future is to bring, but unquestionably the greatest era of Christian activity is upon us. Million dollar enterprises will not be rare, but common. The church shall have a new sense of stewardship, and business men great and small shall discover that the best and noblest purpose to which they can put the output of their toil is in ushering in the Kingdom of God. Fathers and mothers shall come to know that the greatest honor which can come to them is in dedicating their children to the world's redemption.

But when the Kingdom shall come what is it to be?

There shall be a united church. For hundreds of years God's people have been divided. There is coming the time when there shall be "one flock and one Shepherd." This is inevitable. Not only at home, but especially in the Far East the union problem is undertaken by the statesmen of the church. In China the National Conference held in Shanghai, March 11 to 14, 1913, under the presidency of John R. Mott, recommended that the name of the united church be "The Christian Church in China." While there are forces of division and disintegration yet at work, the forces for union are rapidly gaining the ascendency. The church must be one, as the Father and Son are one, before the world shall believe that Jesus was sent of God. How that union is to come we are not yet prepared to see; but God is uniting His people in a marevelous way in our day. The Spirit of truth still leads the followers of Christ, and He will show us the way. We must hear His voice and be willing to follow where He leads.

But when that union comes each of the great forces of Christendom shall make its contribution. "The glory and honor" of all the churches will be brought into it. Methodism will contribute something. Presbyterianism shall make its offering, and so all the great religious bodies. The light of truth has been shining upon the Western world through the clouds of error, and these clouds have so broken up this light that each denomination has seen but one or more of the colors of truth.

One has seen the gold of God's sovereignty and emphasized that, and another has seen the red of God's love and emphasized that, some the blue of man's brotherhood and stressed it. But as the clouds of error disappear and the Christ mind comes to us all, the white light of God's full and effulgent truth will remain, and there shall be a blending of what is best and divine in all. And so with errors and non-essentials left out the great religious forces of Christendom shall make their contributions to a united church.

But even with Protestantism united, there shall not yet be the comsummation of Christian union. Even Catholicism shall give what is best in it to the united church. Judaism must also come to recognize Jesus as the Christ, and crown Him Lord of all. Jeremiah's long delayed prophecy shall find fulfillment. Already the progressive Hebrews recognize Jesus as one of their great prophets and are becoming more and more friendly to the Christian faith. "These natural branches shall be grafted into their own olive tree; for God is able to graft them in again."

Even this is not all. The great religions of the world shall make their contributions also to the Kingdom of

God. As the student of comparative religions investigates the great heathen religions—Buddhism, Hinduism, Confucianism, Mohammedanism — he finds here and there kernels of truth covered by bushels of chaff. God has not left Himself wholly without witness during the centuries. Here may be found "broken lights of Him." Whatever of "glory and honor" may be found in them will be given to His Kingdom. This will not be to put these heathen religions on an equality with Christianity nor to say that the Christian system of itself is insufficient. It will mean rather to

"Seize upon the truth wherever found,
Whether on Christian or on heathen ground,
Among her friends, among her foes,
The plant's divine where'er it grows."

May not Mohammedanism further impress upon us the sovereignty of God? May not Confucianism augment reverence for parents with the bad features of ancestor worship eliminated? Confucianism may teach us the meaning of "Honor thy father and thy mother." We may learn loyalty from Shintoism. Taoism may have something to offer in teaching Westerners self-control, and Buddhism enforce humaneness to animals without the senseless belief in the transmigration of souls?

We may have thought these nations wholly bad. There is so much sin and wretchedness in them that we may have felt that no good thing could come out of them. Yet there are many elements of greatness, glory, and honor in these Oriental nations. As Christianity comes in contact with them, these better things shall be discovered. The East has many things to teach the West. All the great elements of strength and virtue shall be given the Kingdom of God.

The dream of these great prophets of God baffle our imagination. What man —composite man—shall be when there is the blending of all the good that the nations can contribute, that good divested of all alloy, and brought under subjection to the will of God through Christ we may now but dimly perceive. We shall have a finer appreciation of Kipling's words:

"There is neither East nor West, border
Nor breed, nor birth,
When two strong men stand face to face,
Though they come from the ends of the earth."

Puducah, Ky.

The Bible College, Vigan.

The Bible College building is intended to serve a threefold purpose. First of all it is to be used for the work of the College of the Bible. There are two good class-rooms where the students of the College of the Bible are to receive instruction. Such dormitory space in the building as is necessary will be reserved for the use of these young men.

In the second place the building is to be used as a dormitory for young men attending the government intermediate school and high school. After the needs of the students of the College of the Bible have been supplied, it is thought that there will remain sufficient dormitory space to accommodate forty boys and young men who are attending the provincial schools. Daily Bible classes are conducted for the benefit of those young men, and an effort is made to throw such Christian influences around them as will help them to lead wholesome lives, and constrain them to accept Jesus Christ as their personal Savior and Friend. The missionaries would all be exceedingly glad if the whole building could be filled with young men preparing for the ministry of the Word, but the time for that has not yet arrived, and in the meantime far-reaching good can be accomplished through a Christian dormitory.

In the third place the building was constructed in such a way as to leave ample space on the first floor for the accommodation of the printing plant of the Philippines Mission of the Foreign Christian Missionary Society. The press, however, will not take up its residence in the building for some months

at least, as the McCallums will reside in part of the dormitory until their house is built. There is possibility that the development of school and dormitory work will make such demands upon the space available that the press will not occupy the half of the floor which was intended for it.

Frequently we have been urged to give high school or junior college courses. There is some doubt though as to whether it would be wise to attempt to duplicate the work of the government schools and colleges. However, even though there should on general grounds be no question about the wisdom of doing so, the limited missionary force in the Vigan station would preclude for the present the taking up of such an enterprise. In what direction the College of the Bible may develop in the future it is impossible to say.

Margaret K. Long Girls' School.

BERTHA CLAWSON.

On April 10, 1913, I rounded out just *fifteen years* of life and work in Japan. The occasion was celebrated in a most beautiful manner by the Faculty and students of the school. The loving words of appreciation spoken on that day more than repaid for any hardships that may have been endured during that time. "Our labor is not in vain in the Lord" if it is done with an eye single to His glory.

But it is not my purpose to write of this event, though it stirred my heart to its very depths.

When I reached Japan fifteen years ago, after three months of waiting in Tokyo, I went to Akita, where I spent my first year in the happy home of Mr. E. S. Stevens and wife. I had been with them but a few months when one morning one of the old Christian women came to our home with an extremely sad story of a poor little girl whose father had died, and whose step-mother had cast her out into the streets, and as she had no place to go, some well-meaning person had taken her to a disreputable house, where if something were not done for her very speedily she would be given away into a life of shame. She was only a little girl ten years old, and this Christian, who had known and respected her father, pleaded for us to take her into our home. Mr. Stevens and family were then preparing to return home on their first furlough, and though I understood but very little of the language there was nothing in the world to do but to take her and care for her. Words can not describe the pitiable condition in which she came to me. It is kind not to attempt it. She had no mother to love her or care for her. God had given me no child. That was enough. She came straightway into my heart and home, and through all these fifteen years she has been in my thoughts and prayers every day, and almost every hour of every day.

Though she was ten years of age she had never attended school and could neither read nor write. She was placed in a Government primary school, and after graduation, in a Christian girls' school, first in Tokyo, and then in Osaka. When in 1905 the Bible department of the Joshi Sei Gakuin was established, she entered as one of the first pupils, and remained until after her graduation from this department in March of 1910.

She was a good child with an inherent love for truth and honesty. She was not gifted in any line save that she possessed a voice of unusual sweetness and power—rich, full, clear, and thrilling. For several years she received special voice lessons from Mrs. Davey, who, herself an excellent musician, was proud of the voice of her pupil, and gave her most valuable assistance. In Japanese religious circles her solo work was in constant demand, and she has rendered

very efficient service with her beautiful voice.

After graduating from the Bible Women's Training School of the Joshi Sei Gakuin, she worked for three years, a greater part of the time with Mrs. Davey, and for a few months with Mrs. Hagin, in one of the poorest slum districts of Tokyo. Her rare skill in managing children enabled her to do a very exceptional work among them, and among women.

Her life has been a very particularly sad one. Between herself and me, while our natures were direct opposites, yet there has existed always a deep and abiding love and trust that have indissolubly linked our lives. Great wrongs and hurts came into her life when she was of but tender years, that all but wrecked her usefulness and happiness. But upheld and strengthened by love and confidence she won out in the struggle, and she grew into a beautiful, wholesome, useful womanhood.

And now a great joy has come into her life, and has crowned it with richness and fullness. A fine, manly young man, five years her senior, who has won for himself success in the American business world has come to Japan and claimed her for his bride. He is a most earnest Christian—a clean, pure, strong young man of whom any mother in any land might well be proud.

The wedding occurred in the chapel of the Margaret K. Long Girls' School, on April 26, 1913. From the time the engagement was announced until the wedding day was ended she was surrounded by loving friends, who tried in every way to make the event a perfect one in her life. Miss Parker and the teachers and girls of the dormitory decorated the chapel with bamboo and pine and plum—the three plants that are emblematic of long life and happiness, and are used on all ceremonial occasions. The touch of color was given by beautiful pots of white azalea wreathing in with the green, and a huge pot containing a beautiful white wistaria in full bloom. The effect was charming. Mrs. Place presided at the piano, and after a short devotional service by Hirai San, in which the beauty and sanctity of the Christian marriage relationships were emphasized, and the blessing of the Father was invoked upon this special marriage, she played Mendelssohn's Wedding March as the bridal party entered the chapel. The groom with

Teachers and graduates of Margaret K. Long School, Takinogawa, Tokyo, Japan.

Mr. Chosaburo Shibata and Miss Chiyo Sato,
Who were married in the chapel of the Margaret K. Long School, April 26, 1913.

his attendant marched down the right aisle, the bride with her matron of honor passed down the left, and the party met in the front of the chapel, where Mr. Wada, the groom's pastor, spoke the solemn words that made the twain one. All throughout the beautiful ring ceremony Mrs. Place played softly and sweetly Shubert's Serenade, and at the close, while they were receiving congratulations, she played Lohengrin's Wedding March. There was not a single break in the whole program, and it was as sweetly solemn and beautiful as any one could desire. It was a revelation to the non-Christian teachers and pupils, who beheld for the first time a Christian wedding ceremony. What a striking contrast to the Buddhist rites, where the vows are pledged by sipping cup after cup of wine by both parties, and where there is nothing sweet nor sacred nor solemn about it from beginning to end! This wedding was *a sermon in itself* that will never be forgotten.

The day closed with the usual picture taking, and by the groom's giving a foreign banquet to his own and his bride's most intimate friends.

Since the happy event so many have said, "What a burden of responsibility must be lifted from your heart and life, now that you know the child is safely and happily married!"

Call it a burden if you will, but until it was lifted from my heart I never realized how very precious it had become to me, nor how I have clung to it throughout the years. Of two things I have been assured once again.

The first is that *God is very good.* The second is that *He most assuredly hears and answers prayers.* He may try our faith to its very limit, but if we persist in asking Him He answers us with a fullness that is overwhelming.

The "effectual fervent prayers" of all who may read this article are coveted for this little new home that is to be established among you in America—petitions voiced to high heaven that it may be established and preserved in sweetness and sanctity, and that God's richest blessings may rest upon it.

God's Challenge to His Church.

Reprinted from Men and Missions.

Again the world stands at the crossroads of history. A few brief years will fix the course of centuries.

Great crises will come again, but they will spring from the crisis of our day. New institutions, new nations will be developed, but we shall determine whether they shall be Christian.

Never again can China arouse itself from the quiet of centuries into a Republic.

Never again can Africa be so free from Mohammedanism and European greed.

Never again can the vast social movements which are remaking our homes, our industry, our very ideals be so easily Christianized.

Never again can the gospel help organize a new civilization among the hundreds of millions who never heard of Jesus.

Never again can we be in a position to fix the future of those who are to come after us.

Christianity must dominate the new forces, the new conditions, the new nations, the new institutions, the new ideals now, or lose the greatest opportunity the church has ever faced.

We blame the church of the past—of Judea, of the Roman Empire, of the Crusades, of the Reformation, of the American Colonies—because it did not know the day of its visitation, and let so many opportunities slip from its grasp. Will the future say the same of us?

No generation ever faced such possibilities of weal or woe as does ours, as it sees nations being reborn, civilizations looking to the church for guidance, and yet sees the forces of evil, of Paganism, of Mohammedanism growing more aggressive.

The Church of Jesus Christ must grow militant or it will grow feeble.

Christians must sacrifice for their Master or see their Master put to an open shame.

The opportunity is marvelous and appalling.

It is God's challenge to His Church.

The Silver Bay Conference.

BERT WILSON.

The Conference of the Missionary Education Movement at Silver Bay, New York, was held July 11th-20th. There were sixteen different church communions represented. There were 529 delegates. The Disciples were represented by thirteen representatives coming from seven different States.

There are three outstanding features to be noted from this conference.

1. The growing spirit of unity among those who are carrying on the missionary work of the world. They met together and prayed together, and studied the great books setting forth the missionary problems. There was no discord manifest. Each one seemed to realize that the missionary work of the world could never be performed without all working together as far as possible. The spiritual force and power of the conference reached its climax when an address was made on the unity of the church for conquering the world for the Kingdom of Christ. As we study together and pray together we come closer together in our common task.

2. The success of missions depends upon the missionary education of all the people. To that end all of the Boards are inaugurating the most extensive educational policy in the history of the church. The Missionary Education Movement, which is the clearing house for the missionary board, is developing a course of study which some one has said is as complete and comprehensive as a college curriculum. All this is adapted to the various ages and departments of the church life.

3. The ultimate success of the missionary enterprise. There seems to be no doubt in the minds of any of the workers from any of the communions but that Christianity will ultimately prevail. In talking with many missionaries from many lands, with entirely different problems, every one states that it is his conviction that Christianity can and will prevail in the land. That the success of the work thus far is proof of the fact that with sufficient workers and sufficient equipment the Christian missionaries can lay the foundations of the Kingdom that will ultimately conquer the world.

We hope that more of our missionary workers in the Eastern States will plan to attend the conference at Silver Bay next year. Coming in contact with the missionary leaders from all parts of this country and other parts of the world helps to increase one's faith that the common task of the church, the evangelization of the world, will be performed when we all hear the world call and realize that the united church must answer that call with the gospel of Christ.

The Conference With the Missionaries.

BRUCE L. KERSHNER.

Among the good things of the Conference of Missionaries recently held at the College of Missions, in Indianapolis, and all were good, two were particularly impressive; the service at which missionaries, new and old, gave expression to the reasons why they are engaging in the work, and the service of consecration for the new men going out. The former of these meetings was held around the dinner table Thursday noon. Those present were asked why they were engaged or are engaging in the service, and thirty-four replies were given by as many people, among them that of our veteran missionary, Mrs. Bertha F. Lohr, India, who has now completed her thirty-first year of service on the field. In all these years of service, in which experience of famine and plague have had no small part, there has been no diminution of her zeal. She says: "I want to serve God as long as He needs me on earth. I want to be in India if possible." Other replies, though from less experienced workers, were no less enthusiastic. It was an upper-room meeting and was of such fine spiritual tone that one could not restrain the feeling that deep revelations of soul were being made, and that these lives were tuned to profound harmony with the infinite purpose of God. It is a great thing to go to a conference or convention of some kind and enjoy such inspiration for a few days or even hours, but here is a body of people which impresses upon the observer the thought that they are living in that atmosphere.

The consecration meeting which occurred in connection with the evening service of the same day was no less inspiring. Ten young people, college men and women, some of them especially qualified for medical or educational careers in this country, stepped to the front of the house and then declared again their fixed purpose to enter the work. Addresses were made by A. B. Philputt, in behalf of the churches of America; Mrs. Atwater, in behalf of the missionary societies, and President Paul, of the College of Missions. From that service as a center one could see lines of power radiating, diverging, and extending to dark centers in Africa, India, China, Japan, the Philippine Islands, Cuba, and Mexico. Every field in which we are working was represented and being reinforced by this body of new workers.

The fellowship of this conference was rich and helpful. The Christian Woman's Board of Missions opened the commodious building of the College of Missions and presided as hostess with a grace which was responded to by the best feelings of every one present. We were in fellowship with people who are not only representing us upon the firing line, but who are in some instances recognized as powerful forces in the nations where they work, and who are putting us as a people on the missionary map. It has been predicted that the Disciples of Christ are destined to become a leading missionary people in America. Already some of our leaders are generally recognized as authorities in their lines; the same is becoming increasingly true of our men on the field. For two thousand years God has been raising up a people to establish His Kingdom on earth as it is in heaven. We are to prove whether or not we are that people.

This Conference of Missionaries was pervaded with a profound spirit of confidence and hopefulness. In many meetings of the kind the things which are seen are so constantly and exclusively before the minds of speakers and hearers that in their presence a gloom settles over all. In the sessions of the conference proper emphasis was thrown upon the dark things of their land and every land, but emphasis was also thrown upon the things which are not seen, and are not here yet. The things which are seen are temporal, the things which are not seen are eternal; this vision of the unseen seemed evident in the faces, and was certainly expressed in the messages of the workers. There was not a discouraging word spoken. Everything was musical with the note of victory achieved and greater victory to come.

The Conference with the Missionaries at Indianapolis, July 22d to 24th.

The annual conference with the missionaries at home on furlough and with those under appointment and about to leave for the field was held in the College of Missions, Indianapolis, July 22d-24th. The topics discussed were these: "The Intellectual Life of the Missionary," "The Spiritual Life of the Missionary," "The Pioneering Islands in Their Relation to the Orient," "Missions Triumphant," "The Missionary's Care of His Health," "The Relation of the Missionary to the Society," "The Work of a Mission Station in Africa," "The Social Side of Missions," "The Attitude of the Missionary," "The Touch of the Missionaries with the Home Churches," "Our Work in India," "The Holy Spirit in Missions." The speakers were President C. T. Paul, Mrs. Ida W. Harrison, B. L. Kershner, Stephen J. Corey, Dr. Harry C. Hurd, Dr. P. T. Kilgour, Mrs. Anna R. Atwater, Herbert Smith, Alva W. Taylor, A. McLean, Bert Wilson, J. G. McGavran, and F. W. Burnham. Bible studies were given by C. H. Winders, A. B. Philputt, W. C. Morro, George Darsie, Jabez Hall, and W. J. Wright. Vesper services were conducted by Mrs. E. L. Cunningham, Mrs. J. E. McDaniels, and Stephen J. Corey. All were of one mind as to the value of the conference. It was a greater help to the missionaries than a national convention.

Why We Are Anxious to Go.

MESSAGES FROM MISSIONARIES ABOUT TO SAIL.

During the recent conference of the missionaries of the Foreign Society and the Woman's Board, each worker was asked to state in a word the dominating factor in his or her desire to go to the field. The new missionaries were first asked to state their reason for going out, and then the missionaries on furlough were called on to state why they were going back again.

THE NEW MISSIONARIES.

"I feel that there is a great work and a great hope in the Congo."—Mrs. W. C. Widdowson, Africa.

"This mission work is so grand and glorious that I don't want to be left out."—Miss Winnifred Brown, Japan.

"I know but one purpose in life, and that is to do as much good as I can for God. I go to the Congo for that reason."—Dr. W. A. Frymire, Africa.

"In the six small churches where I have preached, I find there are several others anxious to take the work. I want to go to Cuba, where others are not anxious to go."—W. L. Burner, Cuba.

"In knowing Christ, we certainly have a blessing that those who have not Christ can not have until we take it to them. It is for this purpose I expect to take it to them."—Mrs. W. L. Burner, Cuba.

"When I was a little girl the purpose came to me to go to the mission field, and the reason I am going now is because my purpose has not changed, but strengthened with the years."—Mrs. Harry Schaeffer, India.

"My Savior put His life where it would count for most. I go to India, having studied the field and needs, because I feel that there I am placing my life, as Jesus placed His, where it will do the most good."—W. H. Scott, India.

"Liberia means liberty and yet she is not free, and I am glad that it is now my privilege to take up the work of that consecrated man, Jacob Kenoly, who gave his own life that his people might be free."—Dr. Ernest Pierson, Africa.

"I think if I should tell the reason why I am going, it would be in two expressions of Paul. First, I can not do otherwise, there is nothing else that I dare do; and second, because the love of Christ constraineth me."—Harry Schaeffer, India.

"I did not know how to refuse when I received an emergency call the other day from the Foreign Society. In the words of the hymn we have been singing recently:

"Ready to go, ready to wait,
Ready my place to fill.
Ready for service, early or late,
Ready to do His will."
—A. G. Saunders, Philippines.

THE MISSIONARIES RETURNING TO THEIR FIELDS FROM FURLOUGH.

"The need is so great and the call so loud."—Mrs. Herbert Smith, Africa.

"When I was obliged to leave Mexico because of the revolution there, one of the Mexican congressmen who was a good friend said, 'You are doing the wisest thing in going, but O! you're coming back, aren't you?' I answered, 'Yes, I hope to,' and he replied, 'I want you to, because we need you, and the State of Coahuila needs you and Mexico needs you.'"—Miss Mamie Hopper, Mexico.

"The need, the opportunity, and the love for the work call me back to India."—Mrs. D. O. Cunningham.

"I want to give to the people of India the secret, and they are looking for it."—Mrs. Bertha F. Lohr, India.

"The company to which I belong and the colors under which I enlisted are in India. I enjoy my company."—C. E. Benlehr, India.

"I came that ye might have life and that ye might have it more abundantly. That is the reason I'm going back."—Justin E. Brown, China.

"There are many reasons why I should go back. I think I could personally give every reason for going back that has been given this afternoon."—Miss Mary Kingsbury, India.

"It has been said that a part of ourselves belongs to others. India has a large part of me, and therefore I wish to return."—Miss Caroline Pope, India.

"Because I know the need, because I appreciate the opportunity, because I believe the Gospel is the power of God unto salvation for India."—Dr. Jennie Crozier, India.

"I want to go back to the Philippines, because there is a Christian duty over there which a Christian in the United States ought to discharge."—Bruce L. Kershner, P. I.

"I have come to know something of India's need of Christ. I believe I would want to go to India and take Christ there if there had been nothing in the Bible about it."—D. O. Cunningham, India.

"I know the joy of service in the Congo. I feel that I will never be satisfied in any other work, for I want to go back with my experiences that others may profit by them."—Dr. W. O. Widdowson, Africa.

"I have been home eight months and I am well enough to go back, so I want to go. No man having put his hand to the plow and turning back is fit for the Kingdom of Heaven."—Miss Mattie Burgess, India.

"Here is one of my reasons: An old chief where I had preached and was about to pass on said: 'White man, if you don't preach the Gospel to me, where is my opportunity for life?'"—Herbert Smith, Africa.

"I believe it is God's will for me to go back to Tibet. I believe He wanted me to go in the first place, and I believe He wants me to go now, and under these circumstances I have no desire to stay away."—J. C. Ogden, Tibet.

"About seven years ago I decided to give my life to India. After being in India six years and learning to love these women, my purpose is only strengthened. I want to go back because they need me more than any other place."—Dr. Jennie Fleming, India.

"I know of a whole lot of little boys and girls and women who are missing us now and expecting us back and who need us, and it is for that reason that I want to go back and lead them to higher and better lives."—Mrs. J. C. Ogden, Tibet.

"It is strange that I am in the work. I had not looked forward to this work. I think I felt something like Moses and almost like Jonah. I had not anticipated the work, but God gave it to me. I am happy in it and I want to go back."—Alfred E. Seddon, France.

The Humorous Side of Mission Life.*

There are many elements of humor in the life of a missionary, especially in the Eastern lands, where the natives are, after all, not far removed from children. No name is better known in mission work than that of Jessup of Syria. For close on half a century the two elder Jessups, later their sons, and now their grandsons, have covered the land of Syria with their endeavors, inland from Beirut to Damascus and the Hauran, southward from the Cedars to Jordan and the Samarian hills. In the course of time, a son was born to one of the younger Jessups, who lived in the outskirts of Beirut. Now the missionary Jessup had a lawyer brother, practicing in New York with a partner named King, the firm name being, naturally enough, King & Jessup. The new father, filled with pride, cabled the tidings to his brother in New York, the cablegram running something like this: "King Jessup, New York, son and heir born to-day."

The native servant, taking the message to the telegraph office in the city, deposited it on the operator's desk together with the money for the tolls, and disappeared. The operator, as was the custom in Turkey, in those suspicious days, carried the message in to the censor before venturing to put it on the wire. The gray-bearded censor, familiar with a dozen languages, gave it but a single glance. "Call me a carriage, quick!" he shouted, struggling into his coat and sword. "Drive me to the *Governorat*—full speed," he called to the trembling coachman. Past the saluting sentries he dashed, and up the steps of the governor's palace.

"Excellency," he panted, thrusting the message before the eyes of the startled governor, "what think you of this? It is treason. Deep, dark, damnable treason, Excellency, and here in our very midst. Look! Listen! It is addressed to some foreign ruler, some king—King Jessup, whoever he may be—and it informs him that a son and heir, a crown prince, was born in this very town to-day. It is doubtless a plot to seize the throne of His Imperial Majesty—whom Allah preserve!—but if we can only thwart it, Excellency, there are great things in store for us—for you a governorship in one of the European provinces; for me, perhaps, a *berat* as pasha and a grand cordon."

The old governor was a man of deeds, not words. "Summon the members of the council," he said, and orderlies clattered forth with orders to the various municipal officials to appear forthwith at the *Governorat*. In they came, the *cadi* of the city, the captain of the port, the commandant of the garrison, the chief *imam,* each salaaming profoundly in his turn. To them the governor revealed the treasonous plot. "Our futures are in our own hands," he ended. "If we discover this prince, we shall stagger under the honors which will be heaped upon us. If we fail to discover him, then may Allah have mercy upon our souls."

Turkish Governorats seldom boast of libraries; but the censor unearthed an ancient copy of the Almanach de Gotha, and down its list of sovereigns he ran his finger. "Here we find King Edward of England," he read, "and King Alfonso of Spain, and King Victor Emmanuel of Italy, not to mention two emperors and a czar; but of this King Jessup I can find no single mention."

"Perhaps," the chief of police suggested hopefully, "he may be one of those rulers of the Farther East of whom we sometimes hear."

But the commandant, who had spent a year in Vienna, rose in the scorn of his superior education. "Not at all, my brothers," said he, "I know the name well—this King Jessup of whom you speak. He is the king of those red Indians who inhabit that country of which the capital is New York, and to which the message is addressed."

The explanation seemed plausible (this may seem *outré* and absurd and impossible, but Turkey, remember, is all of these and more); so then came the problem of locating and seizing the Indian heir apparent.

*World's Work.

"Why not get the messenger who brought the message?" suggested some one, saner than the rest. And within an hour the servant, found in a coffee-house, was arraigned before the council. When he heard the accusation he could scarce forebear laughing, but as his feet still tingled from a recent application of the bastinado, he held his peace.

"Why not send for my master, the American missionary, Excellency?" he inquired humbly. "I doubt not that he can explain all." So they summoned Jessup, the mission-worker, born and bred in those parts and speaking Arabic as his native tongue. To him they told their suspicions, gravely, and with equal gravity he explained what the message really meant, for in Turkey gravity is a precious thing. So they drank the inevitable coffees, the signal of dismissal in the East, and made the inevitable profound salaams, and Jessup, the missionary, returned to dandle his first-born on his knee, while the governor and the censor and the rest, puffing gloomily at their cigarettes, pondered over their lost honors.

The Evolution of a Chinese Christian.

ETHEL BROWN GARRETT.

The greatest blessings of our lives are often least appreciated. We who have been surrounded all our lives by the blessings of Christianity accept these things, and enjoy them, as our inherited right, little realizing the barrenness of lives denied all access to the truths to which we owe our greatness.

One must have *seen* the hopeless expression of a heathen face, changed in a few years to reflect the glory of His likeness, to understand what a transforming power is found in the simple life of the "Man of Galilee." You who have visited our mission stations in China have often marveled at the joy that speaks in many faces there. So many of them crowd into my memory as I think of the dear friends and the loved work we have left for a little time, but I will speak of one only now, an old man over threescore years of age. He was our first convert in Nanking, and you will know him by the very brightness of his countenance. He was a man over forty years of age when he first heard the gospel story. From early manhood he had been a slave to opium, that terrible vice which fetters its victims as with chains of iron, and had drained to the dregs the cup of sin and sorrow. After all, what did it matter? Was not this the life of the average man about him? Where the most flagrant wrongs are committed unwittingly, when every man seeks his own at whatever cost to his neighbor, without ideals, without hope for the future, what does life hold worthy an attempt to win?

But the Divine spark was not extinct. "Something better somewhere," still urged the still small voice, and again with a restless longing, little understood, he had sought the images of wood and stone. Again they had but mocked him, and he had gone back to the magic drug where remorse is forgotten; where conscience is silent, and all life for a time is a rose-hued dream.

With what sorrow must He who bore the cross of shame for *all* mankind behold these lost sheep of China—hopelessly lost until some one shall be ready to go forth with the Great Shepherd and help to gather them in. A *million* a *month* dying in China without Christ! Can it be that His Church *knows* and yet goes on her way, unheeding the call for help? Then was it not for these, too, that the dying Savior prayed, "Forgive them, for they know not what they do!"

Our man with the shining face was highly gifted as a "story teller," and in keeping with an old custom in China had traveled from place to place, entertaining the crowds who gathered to hear stories from their own litera-

ture or products of his imagination. Thus by voluntary offerings from the people he had secured the means necessary for his opium and his meager living.

One day while wandering aimlessly about he met a man of his own race—but a Christian man and a preacher of the gospel—and himself became a listener to a story, a wonderful story which he had never heard before. At once he was interested; it was all so new and strange, this story of "the Lamb of God that taketh away the sins of the world." It rivaled the greatest of those by which he had entertained the crowds. Again and again he came and listened, spellbound, to the unraveling of the great theme of the world's redemption in Christ.

Slowly but surely the truth began to dawn upon him. "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." *"Whosoever* believeth?" "Could this mean *me?"* he questioned. Through sleepless nights the message burned itself into his brain until he *knew,* and then like Paul began at once a new life. Even as some of his companions laughed and others wondered, he began a diligent study of the Scriptures. He gave up his evil companions, destroyed his opium pipe, and began to do good to others. Later he was baptized by Dr. Macklin in Nanking, and bravely taking up his cross went forth to atone for a wasted life. Think you the task was an easy one, surrounded by old temptations? Only One who "trod the wine-press alone" before him knew how hard won was the victory. But never once in the long, hard years that have followed has he gone back to the old life. His one desire was to tell others of this wonderful story and his new found joy. This burning zeal, together with his ready talent as a speaker, soon opened many doors for him, and the people heard him gladly. And here to-day you will find him bravely toiling on, willing to attempt the hardest task in any station where he may be assigned, or eagerly at work in his little home village, a very giant in his power to convict men of sin and turn them to the living God. Among all our ministers no one is listened to with quite so keen an interest as this man who speaks so forcibly from the experiences of his own life. Scores of men and women have learned from him the way of life. And so may he work on until the King shall call him to His presence!

To one who has thus taken hold of the "truth that makes men free" there is no measure of possibility. Loneliness and hardships and poverty may be his portion, evil companions may work and threaten him, storms of persecution may beat upon him, but with him all is well, for

"Behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own."

Ambassadors.

They hold the lamp from day to day,
So low that none can miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That gazing up, the lamp between,
The hand that holds it is not seen.

They hold the pitcher, stooping low,
To lips of little ones below;
Then raise it to the weary saint,
And bid him drink when sick and faint,
They drink; the pitcher them between,
The hand that holds it is not seen.

They blow the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
They storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that holds it is not seen.

And when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,
The weary hands will then be seen
Clasped in His pierced ones naught between.

—*Adapted.*

They Like The Intelligencer.

The MISSIONARY INTELLIGENCER is always so full of good things, and is very helpful.

The MISSIONARY INTELLIGENCER is the most exciting publication that I read.—Walter Tanner, Paris, Ill.

The last INTELLIGENCER is grand. God continue to prosper the Foreign Christian Missionary Society!—Allison Wilcox, Cleveland, Ohio.

The INTELLIGENCER is fine. My one objection is that I lose too much sleep reading it before I can go to bed.—Dr. L. F. Jaggard, Monieka, Africa.

The mid-summer INTELLIGENCER (August number) is fine. The gain report is gratifying. That editorial, "Continued Growth," is a lifter.—W. R. Lloyd, Flemingsburg, Kentucky.

The pictures illustrating the work and life of the great Orphanage at Damoh, India, appearing in the August INTELLIGENCER are deeply interesting and thoroughly convincing of the greatness and the marked success of this Damoh work.—P. H. Duncan, Latonia, Ky.

The August INTELLIGENCER is at hand. It is full of live missionary matter. It seems to grow better all the time. Dr. E. I. Osgood's article, "When the American Flag Floated Over Chuchow," will appear in Sunday's edition of one of our daily papers.—J. A. Barnett, pastor of the Third Church, Danville, Ill.

The August number of the MISSIONARY INTELLIGENCER just at hand. It is an excellent number. I was greatly surprised and mightily pleased at the extensiveness and variety of the work done in the Boys' Orphanage, Damoh. The biographical sketches of the missionaries is a splendid feature. Even the jokes on Page 302 were selected by one with fine discrimination.—A. C. Gray, Eureka, Ill.

Facts That Tell.

Thirty-six years ago Nyassaland, Africa, had no commerce except the slave traffic; to-day the exports and imports amount to $2,230,000. A few years ago Korea had no commercial intercourse with the outside world. But commerce followed the missionary until in a single year the foreign trade of Korea amounted to $26,000,000. America's profits in Korea in a single year have far exceeded her missionary investments in the quarter of a century she has been at work in that land.

Revolutionary changes in education have taken place in the Philippines. But ten per cent of the boys and scarcely any of the girls had any educational advantages. They thought the girls had no brains, and could not learn, and so wasted no time on them. The most up-to-date text-books were five hundred years old. With nothing of mathematics, science, grammar, rhetoric, geography, and history of the outside world, save that of China, the poverty of their education can be realized. To-day we have two thousand schools with forty-two thousand scholars, and, thank God! two-thirds of these are Christians. We have modern text-books in the sciences and the other branches, and that heathen country has adopted the Bible as an approved text-book for her schools.

While Homer was composing and singing the "Iliad," China's blind minstrels were praising ancient heroes, already buried thirteen centuries. Before England was invaded by the Norman conquerors, China's literature was fully developed. The Chinese invented firearms in the time of England's first Edward, and the art of printing five hundred years before Caxton was born. They made paper A. D. 150, and gunpowder about the dawn of the Christian era. A thousand years ago the ancestors of the present Chinese sold silks to the Romans and dressed in these fabrics when the inhabitants of the British Isles wore coats of blue paints and fished in willow canoes. Her great wall was built 220 years before Christ was born in Bethlehem, and contains material enough to build a wall five or six feet high around the globe.

Facts About Japan.

In 1867 the first Christian tract was published in Japan.

The first portion of Scripture, the Gospel by Matthew, was published in 1871 by J. Goble.

March 3, 1854, a treaty was arranged and two ports were opened to American citizens.

The first convention of Protestant missionaries and Japanese Christians was held in Yokohama, in 1872.

Mr. J. Goble, who had been a companion to Commodore Perry, a Baptist, was the first Protestant missionary to Japan.

The translation of the New Testament was completed in 1880; and the completion of the Old Testament translation was in 1888.

The first Protestant Japanese convert was in 1864. His name was Yano Riyu. Two years later there were two more, and five years later (1869), six in all.

In February, 1854, Commodore Perry appeared again, but with eight gunboats instead of four. On Sunday morning he read the 100th Psalm and laid an open Bible upon the American flag.

March 10, 1872, the first Japanese Protestant church was organized in Yokohama. There were only eleven members, all men. Nine of them were students, and the students were all received that day. The great missionary, Verbeck, said, "The Japanese church is born in prayer."

Commodore Perry reached Yeddo Bay, July 8, 1853, with four gunboats. He had a letter from the President of the United States. He asked for a treaty of friendship. This was declined. He stayed one week, and sailed away with the remark that he would return next year.

The first Protestant church in Japan bore no sectarian name. It was called the Church of Christ in Japan. The following statement of faith and church government was drawn up: "Our church does not belong to any sect whatever; it believes only in the name of Christ in whom we are all one; it believes that all who take the Bible as their guide and who diligently study it are the servants of Christ and are brethren. For this reason, all believers on earth belong to the family of Christ in the bonds of brotherly love." This reads like Thomas Campbell and Barton Stone.

Tennoji, Osaka, Japan. Kindergarten. Enrollment, July 1, 1913, twenty-one.

AMONG OUR MISSIONARIES.

Briefs from the Workers.

Dr. W. N. Lemmon, of Manila, says: "Our work is moving on as usual. The Sunday-school is well attended."

J. B. Daugherty writes that a monthly in the Tagalog language is being published. Its name is Ang Daan Ng Kapayapaan.

Miss Gretchen Garst writes: "The kindergarten work continues in a most encouraging manner. The first mothers' meeting since the new term opened was held last week. A number of new mothers joined. We have divided the club into three divisions, and are to have a meeting of each division, and then one general meeting each month. The hope is that the mothers will get better acquainted and be freer in talking over their problems.

Miss Rose Armbruster, of Akita, Japan, writes: "We are all well and busy and happy in the work. The annual meeting was the best I ever attended."

A. F. Hensey reports that there have been 450 baptisms at Bolenge this year. The church membership now numbers about 1,405. As far as we know, this is the largest church we have on any mission field.

Letters from the Field.

CHINA.

FROM CHUCHOW.

E. I. OSGOOD.

For many years this district has had an organized robber band whose membership has permeated every strata of society.

Every man stood in fear of his neighbor. No one had any confidence in any one else. Known leaders lived in the city, who enlisted recruits. These recruits did the robbing and thieving. When they got into trouble with the authorities, the leaders would do all they could to help their followers out of trouble. The followers, of course, gave tips, sums of money each year to their leaders. The people dared not make complaint against these leaders for fear of the vengeance which might be wreaked upon them. They just endured and suffered on. One of these leaders has been badly broken down by opium and his bad life. He has lost his nerve, and has tried unsuccessfully to get into the church—not to repent, but to get protection from possible dangers.

A month ago this great band planned and carried out an attack against this city. They broke into the gates, looted the yamen, and let out all prisoners. It was their day of downfall. Since then they have been hunted out of the district, many executed, and the leaders all outlawed and their property confiscated. It is a day of opportunity for the better people in Chuchow. Evil has been driven out.

For the last ten days we have been working with the leading men of the city, and yesterday they met at the Tisdale Hospital and formed a Good Citizenship League. You know what that means in America, and we plan to have it mean the same in this city. One of the most favorable things about the meeting was their discussion about their own morals. Their greatest difficulty is gambling. They do it much for the same reason that so many people play cards and dance. They want some amusement, and this was all they had. They knew it was wrong, but they could not sit with folded hands and wriggle their thumbs. I said let the question alone for the present. Later we could discuss it on its merits and perhaps substitute other things, as the Young Men's Christian Association have done. But when these men got together and looked the thing square in the face, they said: "We will cut it out, if we are going to make a new Chuchow. People will follow our lead, and we can not afford to lead them astray;" and, mind you, these men are not Christians. (They are going to be some day, God willing.)

One man said, "I will finance any expenses there may be incurred." Another said he would work on daily bulletins or posters to stir up the city. We plan to have weekly meetings, with discussions, lectures, notes to papers, reading rooms, athletic fields, and a general educating of the people for the uplift of the city. And we are going to get a dozen men who will stand back of the whole scheme.

This winter I have been being a crank on hygiene and sanitation. I have given nearly forty lectures at various places, of course beginning here. China needs it bad enough, and now is the time they are willing to listen and soon to act. Then, we have talked of school efficiency (we have the best schools in Chuchow), market places, public closets, children's playgrounds, better streets and roads, and a chance for everybody to earn his bread and butter (only it happens to be rice and bean curd here). God is blessing us wonderfully in all this work, and it is as great an evangelistic work as has ever been done in this district. Through just such means we are going to win these men and their families to Christ.

FROM CHUCHOW.

W. R. HUNT.

June has been an exceptionally busy month. We went out into the country churches, held meetings, confirmed the believers in their faith, baptized some seven people, and had the joy of leading the military commander at the town of Djou Kia Kan to Christ. He will be a leader indeed. The Chinkiang Missionary Association invited me to Chinkiang to lecture to seven hundred men on the "Foundations of National Greatness." We had a great and enthusiastic meeting.

While absent from Chuchow I attended the meeting of the Board of Managers at Nankin, and gave a special address to the ninety students on "The Call to the Ministry." After this I spent two days in Shanghai in a special committee representing sixteen missions. The questions considered related to the Chinese Christian Church and the salaries of the native helpers. I advocated self-government in the ratio of their own financial support. By invitation, I also addressed the City Guild of Commerce in Chuchow on "How to Promote Honest Trade, and How to Push New Industries."

I am selecting about fifty of the best published books in China for each of our mission stations. Our guest-rooms are the popular rendezvous for the best minds in the city. This is the day of great service, and we have put in all the strength we have.

SPECIAL MEETINGS AT LUCHOWFU.

G. B. BAIRD.

Last Sunday we closed a two weeks' series of special meetings. Mr. Chen Li Seng, teacher in the Bible College at Nankin, came first, and held a few meetings especially for the Christians and believers. Then Shi Gwei Biao, the veteran evangelist of our mission, joined him in the special evangelistic meetings. We had preaching every afternoon at the hospital, and every evening at East Gate Chapel. The workers from the two out-stations came in for help and inspiration. Several persons confessed belief and were enrolled as inquirers.

Last year one woman from San Ho was baptized. This year seven persons came in with the evangelist, and on June 20th were baptized by Mr. Ma Shen Yu, the evangelist. Six of them were students in our boys' school, and the other was the gateman. Mr. Buck has been in charge of this work during Mr. Brown's furlough.

June 27th twelve more men were baptized by Mr. Hsia, hospital evangelist, seven of whom were students in the hospital, three students in the boys' school here in the city, and two servants in Miss Favor's home. Now the twelve students and assistants in the hospital are all Christians.

To-day, July 4th, two women and three girls were baptized by Mr. Hsia. The three girls are students in the girls' school, and one of the women is a helper in the hospital.

This makes a total of twenty-four baptisms, perhaps the largest number ever baptized in Luchowfu at one time.

The church here has called Mr. Wei Sing Ren from the Chuchow field as evangelist at Liangyuen, where they support the work. We hope the Foreign Christian Missionary Society will consent to the loan of $200 asked for by the church to properly equip the work at that station. Mr. Djao Ming Yang, who has been at Liangyuen, will come into the city and help in the hospital.

Next fall we plan to open a chapel at Dien Pu, a good town about half way

between here and Liangyuen. This would require very little extra time, and we have a preacher to put out there. We also plan to open another street chapel here in the city. We ought to have about three more. We can open one with but little expense, as we will not have to enlarge our staff of preachers at all. Our present force can carry on the work. Estimates for both these places have been sent to the Advisory Committee, and we hope both they and the Executive Committee will approve of them. There are twenty good towns of about one thousand or more population in easy reach of us if we had the preachers and the money to support the work.

INDIA.

NEWS FROM DAMOH.

DR. MARY T. MCGAVRAN.

The changes in Damoh ordered by the Convention have all been made. First, Miss Clarke, who had spent all of her missionary life in Damoh, having come here in 1900, went to Kulpahar, to take charge of the Woman's Industrial Home. Miss Clarke had given practically all her time to direct evangelistic work among non-Christians in the zenanas and streets of Damoh City and in nearby villages.

To be sure, she seemed to give a great deal of her time to the Christian community, visiting in the homes, helping during special times of sickness or sorrow. Then again she always took over the hospital work during the doctor's absence and helped at other times. Then the last year and a half she had charge of the town girls' school. Still my first statement is correct—almost all her work has been among non-Christians. We had a big "tea party" for her. All the Christian community came, men and women with their children and all the boys in the orphanage. We had games and sweets for all, and after a happy afternoon we gathered together under the trees in our compound and had a little farewell to her. Tabitha bai and Alfred, the head master, and Mr. Rioch and a couple of boys made little talks, such as make the victim feel uncomfortable, and we wondered what Miss Clarke would say in return. She just said she was glad to have spent so many years in Damoh, and was grieved to go away and know that no other woman would be working among the women of Damoh, and then she began about Kulpahar and what a good school it was for the women, how they learned to cook and sew and keep little home houses, as two or three women live together and do all their own work, and how clean they were and what *splendid wives they would make.* Twenty marriageable boys were listening with ears and eyes. We all laughed to think of Miss Clarke so soon on with the new love, thinking of getting good husbands for her girls before she got away from Damoh. I think it was hard for her to leave, but she likes it over there.

In just a few days Miss Griffith had to leave to take up the girls' orphanage in Bilaspur, and now she is deep in a correspondence with Mr. Rioch about marriages for her girls.

She had spent a number of years in Damoh as zenana worker and in the girls' and boys' schools in town. We feel the loss of these two workers among women keenly. No one has been sent to take their places.

We had several little farewell dinners for Miss Griffith among the Indian Christians and the missionaries. We miss her at every turn, and often say a prayer for both of them as they take up new and difficult work.

Next was the arrival of Miss Josepha Franklin to take up all the school work, so Mr. Alexander might be free for direct preaching to non-Christians. Miss Franklin is not new to Damoh, having spent many years here, most of her missionary life in fact, so she just quietly dropped into her old place in the schools, the general mission work and in the home life of our bungalow. By that time it was too hot to think of giving her a warm welcome in the line of receptions. Nature in the form of India's summer made the welcome warm, and we were, every one, glad to have her here again, native and foreign alike.

The fact that Mr. Alexander will be free for evangelistic work makes us reconciled to the loss of Miss Clarke and Miss Griffith. The work among the women has stopped, but among the men it will be pushed.

Miss Franklin's hands are full with the school work, and mine with the medical, both of which are evangelistic, so we must wait for new missionaries before the regular work among women in the town can be opened again.

These many changes in the missionary force are detrimental to progress of the work, but have to be with a force so inadequate.

FROM DAMOH.

DAVID RIOCH.

The work in the Orphanage is getting along very well. A number of the boys have been baptized, and the whole spirit of the place is good. The boys are more contented than they have been and take more interest in things spiritual.

The whole place has changed a great deal during the past year by reason of the large number of boys who have been settled in their life work. On the farm we are finding it difficult to get our usual amount of work done as we have only a few of the larger boys left. I have asked the Government to permit us to settle our boys on this land. As there are some complications, it will take some time for us to get the privilege we are asking for. We are hoping to build up a strong, self-supporting farming community. We shall always keep enough land on which the children of our own people can learn all about farming, for it is my hope that when the Orphanage boys grow somewhat fewer we can turn this place into an industrial training school for our Christian community. However, that is in the future, and we may have another famine that will bring us plenty of boys that will fill up again.

BUHLAN.

O. J. GRAINGER.

A man who lives in Bhulan once told me that the name means "the place where a man gets lost." I can not verify his statement, but it is probably what those who named the village intended it to mean. The village is fourteen miles from Mungeli. There is no road to it. You either have to walk or go on horseback to get to it. One goes through villages, across fields, along embankments, crosses the same river three times, and at last reaches a small village in the middle of a plain and alongside of a good-sized pond or water tank.

Seven or eight years ago Mr. Gordon decided to open a school in this village. The reason for doing so was that in this village live relatives of some of the Mungeli Christians. A young man named Tihari was put in charge of the school, and he won the confidence of the people who sent their boys and girls to learn to read and write.

After some years it was decided to send this young teacher to the Bible College to be trained for the ministry. He went to Jubbulpore in 1908, and after staying four years, graduated in May of this year. When he left Bhulan, the missionary in charge decided to close the school. It was so far away and so hard to get at that it was impossible at that time to give it the necessary supervision. The results of the work done were, however, not lost. A lasting impression had been made on the minds of the people. They were visited from time to time, and at last it was seen that several were ready for baptism. They, however, made this request, that the school should be reopened in order that they might have instruction regularly for themselves and for their children. The old building had fallen down, as it was merely of mud. Mr. Rioch chose two young men and sent them to open the school again, and made plans for a new building. They did not wait to begin until the building was erected, but got a few children together and taught them on a small porch alongside the house of the head man of the village. The schoolhouse was at last ready. It was mud walls with a red tile roof. It is large enough to accommodate comfortably seventy-five, and at a pinch a hundred pupils. It has two verandas, one on each side, running the entire length of the building. The total cost of the building was $50, of which the people themselves gave $15.

We are preparing the people for baptism, and three have already been baptized. One, a farmer, came to me and said that he did not want to wait any longer, that his mind was made up, and no matter what happened he would stand by his faith. I baptized him at once. Shortly after this a man and his wife came. The man said, "I have seen Jesus in a dream, and I must not wait longer." I knew that he understood what he was doing, so they were baptized. In September we are to baptize some more.

The head man of the village is opposing this movement all he can and dares. He is afraid that if his people become Christians he will not be able to oppress them

as he has done, and knows also that his evil deeds will probably become known.

When the school building was finished a number of the leading Christians of Mungeli went with me to the opening of the school. It was in the middle of the hot weather, and they went at night, while I started out on my horse at four in the morning, arriving between seven and eight, —slow for a horse, but fair when we consider the ground over which we went. Tihari, the young man who taught the school for so long, was with us. First we inspected the school and examined the scholars, who did very well for low caste boys who had never been to school before. In the afternoon we invited the villagers to the school. They came and filled it up inside and outside. About a dozen young fellows of eighteen and twenty gathered around Tihari, their old teacher, delighted to see him again. We took turns preaching to the crowd, and spent most of the afternoon at it.

We are hoping that this movement may spread to the surrounding villages.

FROM HARDA.

DR. C. C. DRUMMOND.

This has been a busy month, and though there is more or less routine, the work has been interesting. The attendance at the dispensary has been good, and we have had more in-patients than usual. We have had to turn some away for want of room.

On one evening of this week we had six baptisms. There were four young men and the wife of one of the men, and a boy about twelve years of age, the son of one of the Christians here. There are others who are inquiring the way, and we are hopeful that they will confess Christ before long.

June was a good month in the evangelistic work. Five evangelists, eight teachers, and six students spent most of the month touring in the villages, selling Gospels and tracts. They divided into two bands, one going north and the other southeast from Harda. They were well received almost without exception in the villages. This was one of the most successful months they have had in selling books and tracts. They sold altogether 761 Gospels and leaflets. Among the books sold were six New Testaments in English. The other books sold were in the vernacular. They visited 141 villages in all. In the villages they found people who had been at the hospital for medicine, and boys who had attended our schools in Harda. Some expressed the desire to become Christians, but they are not yet ready to give up their caste. They need further instruction.

The new hospital building is going up, but a strike on the railway has prevented the contractor from getting the material. This has caused a delay in the work.

AFRICA.

NEWS FROM LOTUMBE.

H. C. HOBGOOD.

Another quarter has just closed at Lotumbe. The ingathering of inquirers has been surprisingly large. In our littleness of faith we had decided that there would be a much smaller number than in the last two classes, but our unbelief has been rebuked by a great harvest of souls. There were about 145 inquirers. Of these, 110 were baptized. Of the inquirers sixty-one came from the Imoma district, up the Lokolo River. Fifteen of these come by canoe, but the others came overland. This is a journey of over two hundred miles, and requires nearly two weeks on the road. You can scarcely imagine the thrill of joy we felt when we saw this great host, headed by their teachers and the chief of Mompona, who had come with his children, marching down the station path. We have a fine lot of evangelists in the Imoma district, and the Lord is wonderfully blessing their work. There is a great host of inquirers awaiting baptism at their Christian colony at Tumba. They are asking us to come and teach and baptize there. But they are not depending on our coming; they are building a canoe that will carry close to a hundred people, to bring down the inquirers in. They are making this canoe of a tree about seven or eight feet in diameter.

Thirteen inquirers came from Bongale, 250 miles up river. They also have a colony of Christians and inquirers. The

head evangelist there, Itoko, is conducting a good day school.

A goodly number came from Yete. Bonkonya and Efekya, the school teachers, are begging for more evangelists for the Iyete district. They say that the people there are anxious for the gospel. They also have formed a large colony of Christians and inquirers.

Mr. Eldred came up to help us again. As before, he cheered and strengthened us for our regular tasks, as well as helping us in the work which we could not yet do because of our deficiency in the language.

Mr. Holder and I are planning a trip to some of our back country soon. We expect to visit all the villages from Bompona to Lokokoloko. We shall perhaps be gone more than two weeks. We shall doubtless learn some valuable lessons about the condition of the people, and we hope that our visit will be an inspiration to the natives. They have been asking us to visit them ever since we arrived. We can not yet preach effectively, but we can counsel with them, and will show the stereopticon pictures.

On last Sunday Is'ekae and Njoji were ordained elders of the Lotumbe Church, while Bonkonya was ordained as an evangelist. The service was very impressive in its sacred solemnity. Is'ekae has been our right hand man in these days when we were struggling with the language. If all our elders in the homeland were as faithful and consecrated as he, there would be a marvelous change in many congregations.

FROM MONIEKA.

DR. L. F. JAGGARD.

Everything is going on here as usual. It is now getting to be the short, rainy season, and the station work is hindered some, yet we are pushing along. Two weeks ago we baptized twenty-two here, and sent out eighteen teachers. For the last month the attendance at the church has been better than in any former month. The offerings have been more than double of any previous month. We hope that this will continue. There are some signs that the people are beginning to settle down a little, yet many are given to commercialism.

Last evening R. Ray Eldred came up with the mail. The INTELLIGENCERS are fine. My one objection is that I lose too much sleep reading them before I can go to bed.

To-morrow I expect to operate as follows: One case of hernia, one of elephantiasis, one of sarcoma of the breast bone, and to remove an arrowhead, which has been in a man's thigh since he was a child.

We are all well at Monieka.

REPORT FROM LONGA.

R. R. ELDRED.

I will write you the results of this gathering of the Longa evangelists. The number of inquirers to come in with the evangelists with a few from other places were in all fifty-three. On examination forty-three of them were found sufficiently intelligent on the question to warrant their being baptized. This has been a high day for Longa. This morning at eight the church bell rang, and candidates and Christians went to the mission beach where the forty-three were baptized. This is the largest class yet for Longa. The next largest was the class of thirty last December. At nine-thirty the bell rang again for the morning service. The house was filled, as it was also a week ago. The morning service was very impressive. This afternoon the Sunday-school was larger than usual, there being 205. The native church is just beginning to realize their power for good and the interest is good. This week thirty-three native evangelists go out to their out-posts. Seventeen of these are married and go out with their wives. I am sending evangelists to one new field this time. Two evangelists and two workmen, as helpers to build the necessary native house for the evangelists, and do as much as possible on a suitable mud church, are being sent to this field.

The work is moving along encouragingly in all its parts, and we are looking for greater days for Longa station. The growth has been slow but steady. Two years ago the number of baptisms was fifty-five, last year the number was seventy-two; this year, 109, or a growth of about one hundred per cent in two years. The native church is eager to welcome Brother and Sister Johnston, whom we hope to have with us soon.

I have written you a letter telling of the baptisms here last Sunday, when I baptized forty-three. And now I wish to say that it has been a long, hard fight to keep the Longa work on the up-grade, but I am very glad to know that things are coming our way now. That is, opposition is being broken down, and to my great surprise. In the last week no less than five have come from villages which have been very strongly Roman. These have come asking to work and to be taught. The Roman opposition has been so strong that I have had to literally drive some of the evangelists back to posts where they had been, and which they wished to abandon. Nothing but the everlasting hatred of Rome's errors and the idea of winning by sticking to it has made the present outlook possible. It has been fortunate for me that not all of the evangelists have rebelled at one time. Now they see that I was right in sending them back again and again against their wills often. And they rejoice with me in the increased number of baptisms here at Longa. Those who came from these hostile villages came not having a teacher in their villages, but having heard our message by passing evangelists or Christians. May the Father have all the praise!

FROM BOLENGE.

MISS EDITH APPERSON.

Our journey down the coast was a very delightful one for me, but I was glad to reach our destination. We arrived at Bolenge, Saturday, the 7th of June. I am delighted with everything, and know that I will enjoy my work. I will do my best to prove worthy of the great opportunity.

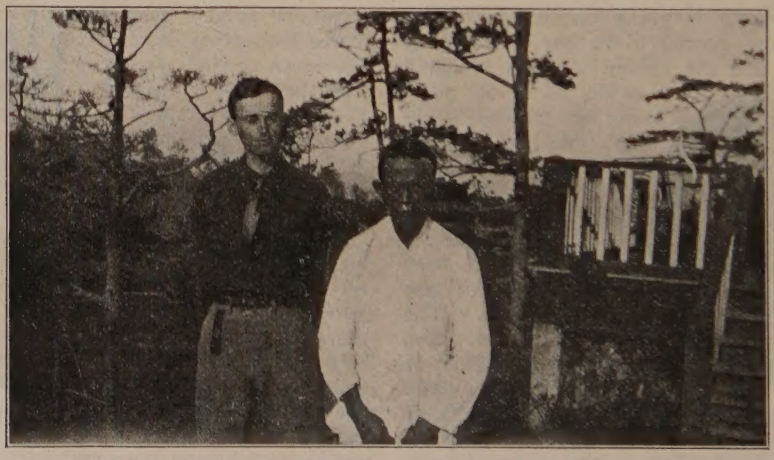
I find the language a little difficult, but very interesting. Miss Eck has given me the beginners' class, so I am already at work. To-day has been a glorious one for us all. The evangelists are in with their candidates, and seventy-nine were baptized this morning. Nine couples were married. To-morrow we go to the other stations. We go first to a committee meeting at Longa, and then we go on to Monieka and Lotumbe.

PHILIPPINE ISLANDS.

THE MEDICAL REPORT OF MANILA STATION.

DR. W. N. LEMMON.

Our work for the month of April was very light, owing to the vacation in Baguio. In that month I treated ninety-seven patients, made two visits in the city and four to outside towns, and performed seven operations. One day while in the market at Baguio, buying some chickens, I happened to speak in Ilocano to the vendor. He had a harelip and wanted to know if I could "fix" it. He was so interested that he sent one of his companions with me to see where I was lodging. The next day he and his companions came, and the search for something with which to do the operation began. In some of



The man with a harelip who was operated on by Dr. W. N. Lemmon.

the ladies' work baskets we found a sewing needle, some silk thread and fine manicure scissors. The water was boiled, and the operation was begun, with Miss Naronha, Ralph and Theresa, my son and daughter as helpers. Our operating room was quite spacious, being all out of doors, and under a large pine tree. The light was perfect, being no less than the light of the sun. Good results were secured, and the man was made happy, as the picture shows.

During the month of May a little more was accomplished. There were 413 patients treated. There were thirty-one surgical operations. I made twelve visits in the city and visited six outside towns. There were twenty-one in-patients. Two baptisms resulted from the labors of the nurses. Two beds were endowed by one of the Manila Masonic Lodges.

A LETTER FROM MISS SIEGFRIED.

During our Bible Institute for women and workers and evangelists, eighteen young women stayed in my home and I saw after them, besides teaching five classes of one hour each every day, and besides taking them out to do personal work.

When we returned from the convention following the institute, I began moving at once. I never worked harder in my life than during the last two weeks in March getting things in shape for the dedication of the hospital, and this besides my regular missionary duties. You know I am the housekeeper of the new hospital, though I am away from that part of my duty while I am holding a joint Bible Institute for women workers of the provinces of Ilocos Norte and Ilocos Sur and Abra. I have charge also of forty-eight women here in the new dormitories of the Bible College, which have just been finished. I am conducting four classes each day, besides our evening worship, which is practically a class, and going with them occasionally for personal work.

I expect to sail for America about the last of August. The doctor thought for a long time that I must return sooner than that. I want to stay that long, however. That will get me home about a month earlier than five years from the time I left.

It makes me sick at heart to think that nobody is coming to help with the work. Opportunities are boundless, no better anywhere.

Vigan, P. I., May 15, 1913.

Malsugae Kindergarten, Tokyo, Class 1913. This school is conducted by Miss Mary Rioch, who stands in the rear of the class. Two young Japanese women who assist in the work stand, one on the right and one on the left. They are useful women. This school is very useful in leading not only the children to Christ, but some of their parents also.

APARRI STATION NOTES.

W. H. HANNA.

The church in Aparri has purchased a bell for the chapel, the total cost being about thirty-five dollars. The members are also donating their services in building a house for the evangelist to live in, the materials being furnished by the mission. The house will pay for itself in a year through the saving in rent.

On a recent Saturday, Evangelist Alejandro Anunciacion delivered a discourse in the Chinese Temple (a building for social purposes) before more than a hundred Chinese of Aparri and the Cagayan Valley. These strangers were anxious to follow the request of China's president that prayers be offered for the new republic. For more than a year a sort of "tong war" has been going on among the Chinese in Aparri, involving some two or three score baptized believers. The evangelist reports that the Chinese have concluded to bury their hatchets and that their temple will probably be granted for regular weekly religious services.

On April 20th two obeyed the gospel. A new congregation has recently been established in Buguey, and joy reigns in the hearts of the new members. The house of worship in Canayon, Cagayan, has been begun.

BOOK NOTICES.

NEW THRILLS IN OLD CHINA. By Charlotte E. Hawes. George H. Doran Company, New York. $1.25 net.

Miss Hawes went to China as a teacher. She was connected with the Presbyterian mission at Wei Hsien, Shangtung. She was in China at the time of the Boxer outbreak, and barely escaped with her life. She returned to China after the Boxer outbreak was suppressd, and had a share in re-establishing the work in Shangtung. She was in China during the Revolution. Miss Hawes has written a book that is interesting from the first page to the last, a book that deserves a wide reading.

LOTUS BUDS. By Amy Wilson-Carmichael. George H. Doran Company, Publishers, $2 net.

The author of "Things as They Are" has gone deeper into the subject of child bondage in India in this book, and tells in a wonderfully interesting and touching way stories of girls rescued from unspeakable lives in the temple — lotus buds "gathered by a hand that has no right to them, and crushed underfoot." It is illustrated with fifty very striking and beautiful sepia pictures of the babies who are being cared for in the nurseries at Dohnavur, and many scenes in the compound. This book has been pronounced "the most striking missionary book ever published." It is dedicated to Those Who Care, and it is certain that no one who reads it can ever again be indifferent to the condition of children in India, and the means that are being successfully used to wipe out the sin and degradation that surround them.

THE MESSAGE OF THE DISCIPLES OF CHRIST FOR THE UNION OF THE CHURCH. By Peter Ainslie. Fleming H. Revell Company, New York. $1 net.

This work consists of three lectures delivered before the Yale Divinity School. The topics discussed are, "The Message of the Disciples of Christ," "The Origin of the Disciples of Christ," and "The History of the Disciples of Christ." There is an appendix consisting of the Last Will and Testament of the Springfield Presbytery and the Declaration and Address. These lectures are worthy of their author, and worthy of the place where they were delivered. Peter Ainslie is a grandson of a pioneer preacher. He is thoroughly acquainted with the history and aims of the Disciples of Christ. Moreover, he is one of the ablest living advocates of the union of all the people of God.